




The Key to Life Bookshelf

All Things Made New



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The Key to Life Bookshelf

All Things Made New

by

Imelda O. Shanklin



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All Things Made New

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Books by

Imelda Octavia Shanklin

ALL THINGS MADE NEW

WHAT ARE YOU?

UNITY IS A link in the great educational movement inaugurated by Jesus Christ; our objective is to discern the truth in Christianity and prove it. The truth that we teach is not new, neither do we claim special revelations or discovery of new religious principles. Our purpose is to help and teach mankind to use and prove the eternal Truth taught by the Master.—*Charles Fillmore, founder of Unity*

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COMMUNION

I WILL TELL Thee all my thoughts. I will speak face to face with Thee, as friend to friend.

My most secret desires I will declare freely to Thee. I will even search within myself, that I may find and present to Thee whatever the depths of my heart may treasure. This will I do, that my soul may be made all clean.

I will listen for Thy words to me as the flower roots listen for the spring rain.

Thy voice is as the music of a starlit night to my hearing. It is the song of the warm south wind in the fragrant pines. It is the cooing of the babe to his mother's smile.

Thy voice is as the voice of the robin when his long northward flight is ended and he sings from the high bough of the maple tree at the red sunrise.

I will send my mind to Thee, running to meet Thee, to learn what I may do in obedience to Thy thought for me.

Thy speech is to me such joy as never poet knew or harpist felt. My soul is rapt in an ecstasy of devotion at Thy most casual word.

The voice of the beloved in the ears of the lover is not so sweet as Thy whisper to me, when in the

stillness of mortality Thine infinite understanding reaches my finite understanding.

Long have we spoken, the one to the other. From that bright morn in which time was given birth, to this present moment, my words have flown to Thee, Thy words to me.

My thoughts melt into Thy thoughts, and peace possesses me as the air possesses space.

I know Thy heart, and Thou knowest mine; not two hearts, but one.

ALL THINGS MADE NEW

CHANGE IS the master law. Everything is in process of renewal. Fixity is a state that is acknowledged nowhere except in the unquickenened mind that is too dull to apprehend the fine movements that keep fresh and buoyant the life-springs of creation. Because law governs, every outer transformation proceeds from a producing cause, however remote from observation the cause may be. The activities that underlie the outer shiftings are secret to the senses, but there is within the individual mind a knowing that is related to all the things of being. This knowing brings recognition of the Spirit of God moving on the face of the waters. The moving Spirit is the change producer, the transformer, the One who says: "I make all things new."

Physical life begins its community work by constructing the cell, and so plastic is the cell that it scarcely partakes of the nature of physical things. A semiphysical character is given it by the impress of the vernal consciousness that does the constructing. New ideas, new outlooks, new uplooks, produce new and delicate forms. The body of the babe is lovely, fair, and sweet, not because the child is young but because his consciousness has not grown stale toward

his new, earthly environment.

Every physical appearance is the product of mind acting on the elemental substance. There is one repository, one energy, one substance: Father, Son, and Holy Ghost. These three are one. Repository exists as unmodified being; energy is being undergoing modification; substance is the modification of being. Energy is the Spirit of God moving upon the face of the waters. This is the comparative degree of being, and results in dissimilarities. It is identical with the finer processes that the quickened mind recognizes. The dry land, the oceans, vegetation, the creeping things on the face of the earth, are substance. Energy working in substance is that which suffers, which is crucified, which dies, which is buried, which descends into hell through involution; it is that which is resurrected on the third day and ascends into heaven through evolution; it sits at the right hand of God to judge the quick as those who know these facts, and to judge the dead as those who know them not.

Energy is coexistent with creation. It functions in the breaking-down process and in the upbuilding activity. The nature of the idea at work determines the character of results. The physical appearance of decay indicates the involution of a succeeding idea

which will later evolve its peculiar representative. Growth is the sign of evolvment.

In the fact of ceaseless change lies the possibility of man's dominion; the all-power in heaven and earth that Jesus claimed was His mastery on the finer mental planes that gave Him authority over the outer. Whoever directs causes controls events; here is where the Son judges the quick. Whoever submits to events bows to the mind that shapes events; he meets the judgment of the Son, which declares a state of death to be upon whoever is not alive to his own premiership in the realm of comparative objects.

None of these facts of life slumbers in the dust of the past; none peers over the eastern hills of a coming day. All realities are now with us and every possibility is today subject to our choice. There is no item of life exempt from individual dominion. Cringing before events is the submission of the bondman who waits for the coming of a hypothetical liberator. Entering the zone of finer mental activities to perceive, to harmonize, and to direct, is to lead captivity captive and to obtain that heavenwide freedom on which events cannot encroach.

Creation is renewal. Habit-bound thinking is the one stale thing, and from it proceeds weariness of mind and body, fossilized conditions and irksome

routine. Notwithstanding these, all things are undergoing the renewing process. The earth, when all its inhabitants believed the contrary, spun as industriously on its axis as it does now, and its motion at all times preserves physical things from the suffocation that physical stagnation would entail.

Food taken into the body is transmuted, the elements acting within the physical to produce new conditions. Air breathed into the lungs makes new the blood circulating within the body. Water drank sweeps out the old and leaves the cells refreshed. These three physical processes are nature's agencies of renewal in the corporeal being. If the trend of the individual is toward the physical outer realm of life, he experiences six prescribed changes. The first three are evolutionary—childhood, youth, maturity; the second three are involutionary—middle age, decline, failure. If the trend be toward the spiritual inner, the process becomes wholly evolutionary; the individual applies himself to a correspondence with the finer creative processes and adapts his energy to the upbuilding work.

When physical science declared that renewal is the order of universal activity, it took a position which suggested man's co-operation with the regenerating processes. We have been slow to grasp the

all-possibility suggested by the character of the atom. The value of our increasing knowledge in this respect is found in two facts, namely, the mind acts, and the atom is the recipient of the act. The atom is servant, and somewhat unpredictable agent of mind, but never the master. Every mind is anchored to Omniscience, but many minds swing on the long cable of experience, in which involution, the breaking-down process, is exercised. The mind that is unified consciously with Omniscience upbuilds steadily.

When the mind begins to crust itself over with staleness the involutory period sets in, and the cells begin to break down under the burden of time. The cell is the mind's impress on substance; it is a day old, a year old, a century old, or it is constantly young with the youth of God. Any one of these states may exist in any human organism, no matter what the term of earthly experience is. The family Bible record is the stalest joke extant. We are born with every thought that passes through our brain cells and that is from them introduced into our body cells. We are born youths in Christ or old men in sin. We do the thinking and we take our choice. The result adds life to the life already in the organism, or it subtracts life from the fund that former thinking has amassed.

The cell is a registry of the thought. When David looked back on those experiences that forbade his building the Lord's Temple, he said: "I have been young, and now am old." Here was a second reason why he could not build the Temple. Lust and "age" are two breaking-down processes that the final evolutionary triumph will abolish. The mind that experiments with what is found in the outer physical concludes: "There is no new thing under the sun." The mind that works on the inner zone of Spirit says: "For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind."

The possibility of the new heavens and the new earth is wrapped in every act of life. Routine pertains to the mind, not to the thing. No one has breathed the same oxygen two times, eaten the same potato two times, bought the same new pair of shoes two times, or even put them on for the first time two Wednesday mornings of the same week. The old is new if we have the mind that welcomes succession and its possibilities. The familiar summer scene becomes a new landscape when viewed through the sparkle of frost tones. The sky by day and by night varies with the sun's position. The friend approached on a new theme reveals new characteristics for ad-

miration. The same act is never performed the second time under identical conditions. Life is always new. The realization that necessity is opportunity gives youth to every experience and newness to everything. Now is the universe absolutely new, untried, alluring with the mysteries of the unexplored.

"Sing unto Jehovah a new song." The individual Lord must at times be weary of the old, habit-crusted thoughts, centering in self and awry with selfishness. No real thing in life becomes stale. Love never ages. Beauty and Truth are always new. All the graces are forever young, forever glowing.

Let us wail no more the dirge chords of negation; let us cease the monotone of the uneventful; let us make mute the notes that sing of the non-existing past. Let us lift up the anthem shout of praise for the ever-ready goodness; let us sing of the unfolding freshness of our days; let us pitch our tones to the glad heights that tell of God with us, working for us and in us, through ceaseless change to baptize us with the newness that crowns all His works. So shall the new heavens descend through mind to bring forth their new earth, and so shall we walk and talk with God in age-abiding joy.

Awake, O eternal life of the eternal God, to Thine unfailing newness in me.

JESUS CHRIST: MAN AND SAVIOUR

WHEN THE GODS sit on Olympus and thunder their edicts to mortals below, we are dismayed rather than cheered by their utterances, stupefied by their mightiness rather than inspired by it. When the gods converse with us as immortal to immortal, we are warmed by the divine fires of their counsel. When they walk with us, the association infuses a new blood into our veins and puts a new and life-instilling breath into our nostrils.

That which is so far removed from us as to exceed the farthest reaches of our faith humiliates us with a sense of our assumed finiteness. That which stands beyond our present grasp, is accessible if we strive sufficiently. The effort to achieve unleashes the divine impulses of the soul. At the release of the divine, there thrills through all life a hope, a courage, and an aspiration that never can be put in thrall to the finite. There is a new song in the heart, a clear-voiced prophecy:

"We shall be like him; for we shall see him even as he is."

When our theologies exhaust their resources in

depicting a deity remote, aloof, and inaccessible, the flame of spirituality smolders in the ash of hopelessness. When our theologies expound a deity sulking over the offenses of our impotence, pettishly exacting where our ignorance makes us blunder, despairing fatalism shrivels the mind with the conclusion:

"If God demand the impossible of me, it would be as well not to try; the issue can but be His disfavor, which, notwithstanding my efforts, I now have incurred. Knowing that I cannot please, why should I seek to please?"

But when through the miracle of incarnation God sets human feet upon the earth; when He walks with us and talks with us in daily comradeship; when He tries the ways of life that we must try; when He enters with us into the small as well as into the great perplexities; when He descends to the depths to which we descend, and through all events retains both the theory and the practice of the Godhood, a divine enthusiasm is born in us. The hitherto impossible reveals itself as possible. The high, sweet yearnings of the heart become prescient of a literal fulfillment. We say:

"My Lord, and my God! Thy kingdom is at hand!"

If any incarnation were less than divine, we

should be still without reasonable basis of hope. But unless at least one incarnation were transcendently divine, there were no assurance of a transcendental attainment. Were there no guide to conduct us, the journey from the morass of sense to the tablelands of Spirit could become an endless coping with the deceptions of false trails and the puzzles of environment.

The incarnation of the Deity is not a theme to be argued. It is disbelieved or it is believed. The unbeliever is not to be convinced by the believer. Belief is the conclusion of a logic that has affinity for spiritual facts, and each soul must develop belief for itself.

The incarnation of the Deity is not a matter that comes within the proper offices of faith. It is unknown or it is known. The one who does not know cannot be made to know by the one who knows. Knowing is a revelation, which without warning instantaneously lights up the heavens of consciousness and glows forevermore. No one can say when or how it will come. Its hour is not of time, but of preparation. Its way is not fixed; it is as free as God Himself. No one can say just what it will do for him. But it will change all his life: Where ugliness was, beauty will be; where beauty was, it will be increased.

The revealed knowing will protect the knower from the ignorance that he has not hitherto detected. It will explain what is otherwise inexplicable. It will transform disappointments into triumphs. It will make the wrath of man to praise God.

Finally: It will infuse the knower with its arcane principle of all-knowing. Henceforth he shall know of life. He shall distinctly know that each man is the Deity struggling for recognition in each man.

The knower who the most certainly knows the fact of deific incarnation in himself, most certainly knows it of all. Hence Jesus indorsed the Scripture "Ye are gods."

God incarnate testifies of Himself in all the zones of recognition. The histories of mankind are volumes in the biography of God as man. The transcendent incarnation is our inspiration. It instructs us, and thereby enables us to recognize God in the flesh. Hence the challenge of Jesus:

"If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me."

Jesus was the transcendent incarnation of God. His works make this clear. The fusion of His all-

knowing mind with the minds of those who have affinity for spiritual facts illumines the heavens of consciousness, and His most arcane utterances become simple.

In the period of incarnation, Jesus had the form and the needs of man. Therefore, He was man. He had the love and the power of God. Therefore, He was God. He had a heart compounded of the heart of man and the heart of God. Therefore, He was both man and God. He did the works of God through the mediumship of His humanity. Therefore He was the Saviour of man.

In Him God made most positive, most luminous incarnation. The light of recognition in Jesus is the light of recognition in us. It shows us that the Spirit of God has touched the clay of Adam; that God inhabits the soul of man; that God builds the bodies which we call ours, and loves them as the precious representatives of His graciousness and His beauty.

While man is God incarnate, there is a principle in God that never incarnates. Jesus mentioned this fact when He said: "I came out from the Father, and am come into the world." There must be a bridge on which God can go to incarnate man, and on which incarnate man can go to God. Jesus presented this truth in the illustration of the vine and its

branches. Man and God must have access to each other. Christ is the means of access. Had He been all God He could not have been the Saviour of man, for there would have been no point of contact between the human and the divine. But in Him the divine merged so perfectly with the human that through Him humanity has ample contact with the Father.

Jesus was subject to the needs of humanity. He hungered after His fast and He thirsted at the well of Jacob. In these demands of the physical were displayed His human nature. But He increased the supply of bread and fish when in the desert, that His hungry listeners might not suffer. In this miracle work was displayed His divine nature.

Aweary, He was asleep in the boat when the storm broke. The man consciousness demanded of Him the repose that it demands of us. The non-incarnating Principle sleeps not. "He that keepeth thee will not slumber." But Jesus slept as we sleep. Nevertheless, in that great last night of His experience as man, above the man desire for companionship and sympathy, He remembered His Godhood. "Sleep on now, and take your rest," He said to those who were not conscious that the most stupendous transaction in the world's life was at its crisis.

He was earthly enough to attend a wedding and heavenly enough to supply the wine for the wedding feast.

He was so much a man that children were dear to Him. So akin was He to human fatherhood that He put gentle arms about the babes; so truly was He of the divine Fatherhood that He blessed them with heavenly benedictions. He was so tender that He took the hand of the sick little girl and gave her an endearing word; He was so mighty that His touch lifted her from the bed of sickness and restored her to healthy childhood.

He was human enough to love Lazarus as one pure young man can love another pure young man; He was human enough to weep at the grave of His friend. But He was enough the Saviour of humanity to give the mourners the greatest truth in life, and Saviour enough to raise Lazarus from the couch of death.

He was man through the motherhood of Mary. He was God through the Fatherhood of God.

He was man enough to die and He was God enough to rise from the dead.

The signs of His man-divinity are traceable in each event that has been recorded of Him in the annals of time. He is not now incarnate in the sense

in which we are incarnate; the textures of incarnating mediums differ. He has a body, assembled from the elements of the sphere in which He now chiefly functions.

He is not now less the man; He is more the Saviour. This is the divine order. The clay of Adam, having been touched by the Spirit of God, can nevermore be all clay. With the first contact it loses somewhat of its earthiness and takes on somewhat of the heavenly.

Jesus actually lived in the conditions in which we live. He showed us how to apply the divine to the redemption of the human. Having been given the first lesson in the school of the Spirit, we must master and practice its teaching before the Preceptor can present to us the next lesson. "It is expedient for you that I go away," He said, explaining that we must let Spirit direct us as it had directed Him. We must let it draw us after Him, degree by degree, until in mind, in soul, and in body, we become like Him.

Of Jesus Christ, the man-divinity, we say: "He was the Saviour of men." This is to speak of Him in relation to the hour which is of time—the sweet, tender, unfaltering ministry in Holy Land. When we speak of Him in relation to the hour which is of preparation, we say: "He is the Saviour of

men." When we speak of Him in relation to the ultimate issue of His ministry universal, we say: "Through Him all men shall be saved."

Through Jesus Christ the one God draws near to us; explains the mysteries of being; speaks encouragingly; assures us: "Your need and My ability are one."

By these means is salvation wrought in the souls of men: belief in the human-divine power of Jesus Christ; belief in our own worthiness, since the effort of Jesus Christ is in our behalf; faithful application of the precepts and practices of Him, who through revelation was able to say:

"I am the way, and the truth, and the life: no one cometh unto the Father, but by me."

Son of God, Thou incarnate Christ, work Thy redeeming transformations in my mind and in my body.

JESUS CHRIST: THE PHYSICIAN

WE MAY BE relieved of bodily ills and yet not be healed. A healing is more than a bringing of flesh and bone and nerve and blood to a state of soundness and regular action. Unless there is accomplished a change more fundamental than these, the seeker of health is defeated in his quest.

Healing does not stop at bringing back the vigor of body enjoyed in youth, when life was a joy of co-ordinating muscles and rhythmic functionings. It does not stop at a restoration to the state of organic freedom that was known in childhood, when mere living and the newness of the world filled us with the wonder maze of an irrepressible enjoyment of all that childhood should hold.

To be healed is to be restored to the original state of being. Healed, we shall live in that ecstasy of perfection which we knew before desire led us into credulity, and credulity enticed us into the physical.

Healing links us to God, in whom life has eternal duration.

Health is the frictionless relationship of life and

environment. It is found where life is found: in God. Healing begins where life begins: in God.

To be healed, we must return to the place where life begins; we must return to God. To preserve health, we must remain where health is found; we must remain in God.

If we were what we appear to be and no more than what we appear to be, healing would never be possible for us. If our wanderings from the source of health were irretraceable, the best that ever could be done toward healing is the best that ever has been done: alleviation of suffering, and postponement of death—the inevitable climax of suffering.

The answer to the question, Can we be healed? is insured in the answer to another and prior question, Can we reach God?

If we cannot reach God, we cannot be healed. We may go on with ameliorating, inadequate aids, but we cannot thereby, either in the body or out of the body, come into a frictionless relation to environment. We cannot find health if we do not go where health is.

If we can reach God, we can be healed. In whatever zone of life we may be functioning, if we can reach through environment and touch God, we can be healed. Having contacted God, we can maintain

health if we can maintain our contact with Him.

It falls a little short of accuracy to say that we can be healed and that we can have health in the zone where we reach God and continue contact with Him. Having attained that relationship, we shall be healed and we shall have health. For health is God's relationship to environment, and we, having become compounded with God, shall share in His frictionless relationship to environment.

Can we reach God?

Jesus stresses the desire of the Father for the return of the son rather than the desire of the son to share the Father's presence. In suffering we turn to God. In the delights of sensation that precede and induce our pains, we think of ourselves, of how we can augment and prolong our pleasures. But our Father longs for us, even when we have no thought of Him, have no sense of needing Him. This being the situation, the question of the possibility of healing leads to an added clause:

Can God reach us?

God, the Father omnipotent, yearns for our return to the heavenly zone, where we shall come into a frictionless relation to environment. Can the Father's voice, urging on us the memories of a divine health, carry through the revel halls of sensation and

catch the attention of the forgetful son? Can the hands of the Father, holding out "enough and to spare," beckon in dim-stirring visionings to the beggared one, fed and bedded with the swine? If any appeal of the Father's endless love has potency to drift along the golden cord that cables us to the origin of life, then the two-clause question of our healing takes on a third clause:

Can man and God, searching for each other, find each other?

The words and the works of Jesus assure the answer to each clause of the question. The answer is: Yes.

The healing works of Jesus, done in the Holy Land, substantiated His declaration that He received His healing power from God. More to the point, He has told us that the healing came from God; that the Father in Him really did the work with which the astonished people persisted in crediting Him.

If it be claimed that the healings which Jesus wrought were ameliorating, inadequate aids, as indicated by the subsequent death of each one so healed, the claim emphasizes the statement that to be healed permanently we must reach God.

By the word that controls manifestation, Jesus Christ healed and still heals physical ills. This heal-

ing is His temporal ministry. By opening to us the avenue of return to God, Christ heals us spiritually. This healing is His eternal ministry. After the spiritual healing is accomplished there will be no cry for physical healing. The body, for weal or for woe, is partaker of the soul's estate. The soul being restored to wholeness, the body will be restored to soundness. It will be the faultless instrument of the faultless operator—the soul.

As a man in earthy environment, Jesus was health incarnate. He did not die, because He lived where life begins: in God. He changed from the physical to the superphysical environment. In the superphysical environment He now ministers to those who receive His spiritual healing as a means of reaching God.

Jesus did not bestow eternal life in the flesh upon those who came under His ameliorating aid. Physical healing is an elementary demonstration of the eternal nature of life. By it we learn that release from illness may be had. Even if the release be but temporary, we see in its miraculous character the possibility of eternal healing. The momentary union with God that gives momentary health, may, through the permanent ministry of the Great Physician, be prolonged forever. So shall we be

healed in the everlasting health of Christ.

To live eternally in any zone of life; to pass from one zone to another, by choice and in full consciousness of the transition, is possible when the soul reaches God and maintains eternal, conscious contact with Him.

When Jesus lived as a man in the earthy environment, He aroused the dormant life energies of the sick who applied to Him, and health resulted. His healing work was wrought by the use of sharp, swift-winged words that challenged the health consciousness lying beneath the surface of the sickness-drugged human mind. He is now speaking the same words to those who seek Him for healing. He did not produce the healing that He introduced into the world. Healing comes when the soul contacts God. The Physician does not bestow health. He joins us to health. Jesus never claimed credit for results. The healing that crowns His ministry in our soul is God functioning through us in relationship to environment.

The word of the Great Physician is never utterly forgotten by the one who receives it. Those who accepted the word from Jesus in Galilee are becoming more conscious of its deepest import. They are learning that it is not meant merely as an amelior-

ating aid, but that it has an eternal work to perform. The process of thorough healing may seem slow, but consciously, patiently carried forward, it will be completed. For though memory be deep-buried by the drift of centuries of human thought, it also is faithful to remind us of its jewels, gleaned through the ages. "He that believeth on me, though he die, yet shall he live." This Jesus spoke to cheer us, for He knew that the periodicity of the death hypnosis had strong sway over humanity. But He came that we might have life without periodical exclusion from the zone of our necessary endeavors. If we make His word the avenue by which we travel to God, we shall cease to succumb to the death hypnosis.

"Whosoever liveth and believeth on me shall never die," He assures us. We shall, with Him, dwell in the mansion of omnipresence, where lives our God—our health. "Where I am, *there* ye may be also."

No one is content with temporary healing, because, unconsciously or consciously, everyone asks for the perfectness invisible to become perfectness visible. Because of this, the healing word that Christ speaks is now finding listeners in great numbers. Even those who held themselves aloof twenty centuries ago, and those who were at that time far

removed from the presence of the Man of Galilee, today are straining to catch His saving message of health. And for them too the bud of hope expands in vivid bloom. The healing that Christ offers to all men becomes the eternal consciousness of life in all men, by opening the way for all men to reach God, who is both health and life. "The words that I have spoken unto you are spirit, and are life," He tells us. We are learning the true value of this declaration.

If one would be healed, let him study the healing words of Jesus. Let him take these words into his consciousness. Doing this, he will at once receive ameliorating aid. If he persist in the study, he will prosper in his search for God, and ultimately will be thoroughly healed, eternally healed.

As a part of the healing process, we must remember that we are not wholly what we appear to be. We must remember that we are not so weak as we assume ourself to be; that we are more divine than we seem. The flesh and its eccentricities are no more the man than the star's rays are the body that transmits the rays. The flesh is the sign of the man; it is a herald announcing: Behold! I present God.

The flesh registers the thought. When thoughts false to God are made part of the flesh texture, fric-

tion with environment ensues. If the friction be prolonged or sufficiently accentuated, the body consciousness is reduced to a state of coma; it loses contact with its vehicle, the body. Exhausted by the strain put on it, the body consciousness goes out from its house on a long vacation, and man "dies."

Because the flesh registers the thought, Jesus saved His body from corruption and carried it into the heavenly zone. By following His method we shall do what He has done.

We are not what we appear to be. We are spirit, of the Spirit of God, intrinsically perfect in God's perfectness. A second essential to eternal healing is an ever-conscious conviction that we are intrinsically that perfectness which, though ages have postponed and ignorance has obscured, insists on manifesting itself.

When we contemplate the intrinsic perfection we learn that it is as Jesus said to the Father: "as thou, Father, *art* in me, and I in thee." We are not to acknowledge this inter-identity in a way that would lead the world to suppose that we speak of ourself, as we appear. Our acknowledgments are made in secret; or if openly made, they are non-personal. "Tell no man," Jesus warned some of those whom He had relieved. He knew that in the jubila-

tion of our first hopes we are prone to challenge the atheism that haunts the human mind, and so provoke attacks by the phantoms of what we appear to be.

Healing is not done in the name of a practitioner; it is not done in the name of a school. Healing is opened to us through the Christ. The character of the healing accomplished makes known what power has been invoked. To be healed through a practitioner is to be healed in proportion to the practitioner's measure of understanding. To be healed through a school is to be healed in the measure of understanding which the organization, as a mass, has attained. To be healed through Christ is to be healed in the measure of the Christ understanding: "I and the Father are one."

The infallible Physician is never separated from us. He does not wait to be called to the bedside of suffering; He already is there, awaiting the sufferer's appeal to Him. At the first call His soothing Spirit flows out, a healing baptism for the needy one. With Him no case is hopeless. He links us to the source of health, and sickness vanishes. With Him no case is chronic; for quicker than lightning's flash that bursts from east to west, He joins us to our God, who is our instant healing and our eternal health.

All can be healed. The measure of God's health

is equaled by the measure of His love—the love that, generation by generation, has tried to give us everything that it possesses.

All must be healed. The Father has molded us in the matrix of His own perfectness. We shall know our perfectness, even as He knows our perfectness.

“Wouldest thou be made whole?”—not patched or crutched or bandaged; not galvanized into a temporary exhibition of energy; not suggestionally anesthetized into insensibility to the body and its legitimate demands. The man at the pool signified his wish to be healed. “And straightway the man was made whole.”

“Made whole,” made complete; restored to God without reservation; God restored in us without reservation. Such is the process of the eternal healing. Such is the work of the infallible Physician, who will accomplish His healing in us some day. He will accomplish it in that instant when, within and without, we surrender ourselves to the regenerating influences of the eternal health which flows through Him to us, from the heart of our God.

O living Christ of the living God, bring me again to the place where wholeness begins and everlastingly abides.

GOD'S CONSTANCY

WHEREVER IT looks, the emotional mind beholds the signs of unrest. Its own infidelity to ideals, the inconstancy that characterizes the world's aims, and the mutability of phenomena impress on it the conviction that there is a man-encompassing power which acts wholly on its own responsibility and irrespective of man's desires or efforts. It attributes the unaccountable to an unknowable cause. Wherever it fails to apprehend the author of an event, it fills the gap by placing God in it. Arguing from the known to the unknown, it concludes that God is a being of moods and caprices. It abandons itself to the irresponsible and insatiable, consigning its life, hopes, and consequences to a power that it believes itself unable consecutively to please.

The emotional mind sees appearances, a world wholly unrelated to the abiding universe in which God dwells. It mistakes thought activity for ideas, and by so doing confuses fickle results with substantial cause. By the very fact of holding God to be a variable quantity in the life presence, it multiplies its own fluctuations. It flashes a procession of bewildering views on the mental screen and igno-

rantly calls the phantoms life.

There is no stability in life until we put from us the thought that God can change. There is no possibility of our making uninterrupted progress until we know that we have a fixed principle by which to gauge our living. There is no hope of winning God's sustaining approval until we realize that He is an abiding presence of helpfulness with which to co-operate in all our efforts to attain the mastery demanded by Jesus: "He that believeth on me, the works that I do shall he do . . . and greater *works*."

God does not change. He cannot change. If change were possible to God, our efforts to approach Him in character would be illogical and superfluous. The emotional man is a creature of changes, and to think of God also as being variable, would make existence take on the nature of a fantastic dance, a world of shadows, leaping and wavering in imitation of a master shadow. Prayers would be of no avail; faith would be of no avail; works would be of no avail. For if God were of one mind yesterday and of another mind today, by what adroitness of mental legerdemain could we hope to catch up with His mood of tomorrow?

In whatever study we make of God, it is imperative that we remember His constancy of nature. With

that truth immovably fixed in us we can meet all the changes of phenomena and be unchanged by them. We can face all the fluctuations of the emotions and remain serene in the consciousness that the emotions may vary but that the Mind of God in us never does.

God is stable principle. Outside of this comprehension of the Father's nature there is no hope of peace. Without this truth as the groundwork of our relations with Him, all our ways are based on error; all our conclusions are faulty; all our attainments are vanity; our soul's food becomes dry ashes; our drink brackish waters. To know God as the abiding presence of good is to know Him in the uttermost parts of being.

In dealing with the facts and the phenomena of life we must work at our mind until we have dismissed the last remnant of belief in the reality of what God has not created. We must build the whole structure of our mind on the truth that God is the only source of creation, and that His creation is flawless. It is not hard for us to accept God as good. We can easily argue ourselves into a conviction that creation is flawless, being God's work. But too often the conviction is impermanent, and before we are aware of our backsliding we are again seeing evil in some

particular part of God's creation, evil in some relation of the parts of God's creation. The emotional sense is so tenacious of its convictions, and sometimes it seems so apparent that evil is a thing in itself that the work of delivering the mind from this mistake becomes one of endless watchfulness.

We have God's word that creation is good, as we know Him to be. We have logic for it that a perfect Creator creates—perfectness. We know that God creates all things which really are; we know that He, the perfect One, is in and sustains all His creations. If we separate our mind from this truth we set up a dual creation. We name God as Creator and call His work good. Then we name a counter-creator, and the supposed work of the latter we call evil. We cry to God, and then we veto our own petition by the fear of limitation. We address ourselves to His perfectness, and then, in the foolishness of the emotional, we deny perfectness. Observe the situation thus produced, stated in the terms of a spiritual equation:

Perfectness plus limitation equals an impossibility; or

Perfectness minus perfectness equals nothing.

This is what the belief in evil does to God's flawless work. The perfectness of creation is not marred by these illogical combinations, but the soul that di-

vides its allegiance between the perfect and an imagined imperfect makes a confusion of life.

Creation is all good. He who builds on another foundation than this erects his life house on the shifting sands of error. God is never anything contrary to Himself. To let in the possibility of evil dims His idea of creation in our mind.

God is the only giver. He is no Indian giver. He never takes away what He has bestowed. The faculties that we exercise, the health that we enjoy, the friendships that enrich, are for us to have and to hold, always. God does not wrest one of these blessings from anyone. It has nothing to do with his original possessions when a man says: "My health has deserted me; God has afflicted me with sickness." If the man should mislay a book, he would not say that the book had left him, nor would he say that God had taken the book from him. He would not need to be told that the book was still his, that it was waiting for him where he last placed it, and that he must search for it until he finds it. He would know all these things for himself, and would set about to correct the results of his carelessness.

Our faith coupled with God's constancy rights every wrong, redeems every failure, restores every loss. The woman who "lost" the coin swept and

searched her own house, and she had the piece of money back. The first lesson of the parable is a warning against carelessness; the second lesson teaches that the nonapparent reality is always ours, as fully ours when we do not see it as it is when we have the testimony of the apparent to convince us. Therefore, if through misunderstanding of Omnipresence one has mislaid a faculty, God will show him where the blessing has been placed. Those who trust Him, who surrender to His guidance, He will lead to the place where they have put down health or joy or courage; He will restore all that they remember and claim of Him. The forgotten gift may again be taken up, be made dominant in life, and the consciousness be renewed into a recreated creature in Christ.

God does not change. We change our relation to the elements of life, and by that change in us the order and the circumstances of life take on new characteristics. When we acquaint ourselves with God in His wisdom mode, we know how to use the life elements. Then our states succeed each other in a righteous, serene manner. The new exigency absorbs the outgrown need with as little friction as the light of the sun absorbs the light of the stars, shedding on earth the brighter glories required for

the renewed activities of man.

Glory to God omnipresent; hallowed in me be His Spirit of constancy to give, and to bring to my remembrance, out of the deeps of being, all things necessary for my complete restoration to Him. Amen.

MANIFESTING GOD

THERE ARE TWO ways by which we can manifest God.

One of these ways is followed when we let God become in us that which we particularly specify: health, peace, understanding, prosperity—any form of Omnipresence which we may choose. The other way by which we manifest God is letting Him become in us that which He particularly designs. To be successful with the first method, we must daily pray for the particular manifestation, or pray for it until the consciousness of the specified good is established. Having established a consciousness of the specific good, we are free to take up another specific good, for which we must pray until the consciousness of it is also established. The success of the second method depends on the consciousness that we have of God. If we believe Him to be the omnipresence of good, the method yields us instantaneous and abundant results.

The first way holds God's manifestations within the boundaries of our mental limitations. A sufferer may pray that God manifest Himself as his health, but if the sufferer's comprehension of health be limited to the cessation of a pain, the answer to the

prayer will be limited to the removal of the pain, and health, which is the cosmic harmony, will still find no free avenue of manifestation in the man's life. The second way sets no barriers of finite limitations between us and the all-healing health of God.

The first way is a slow, long way. After we have received the thing specified in our prayer, we may find that its possession fails to bring satisfaction, or we may find that its possession brings difficulties; that in fact we really do not value it; that we find it a hindrance to our good. The second way is direct and quick, because it releases God to the manifestation of His potentialities. The results of this method never are hindrances to our good, because each result is an expansion of God's nature in us. Each result is an initial good that increases until the very presence of God appears in us.

When we specify that we would study under one certain teacher it comes about that either through book or personal association we receive the instruction of that teacher. Then there is revelation, governed by the unity between the student's mind and the teacher's mind. The revelation may be limited by the limitations of the teacher's mind or by the limitations of the student's mind. When we put ourselves under the tutelage of God-Mind there is

no restriction on revelation. His mind illumines our mind.

When in our prayers to God we name the particular form in which His supply is desired we receive according to the limitations of our ideas. We are prospered, but our prosperity is confined to the conventional forms of prosperity. When we specify that we would have God Himself, when we identify ourselves with Him in a consciousness that includes all of ourselves and all of Him, our supply comes forth spontaneously. There then is no need for prosperity concentrations. Mental wrestling for supply is of Adamic consciousness and experience, an eating of bread in the sweat of the face. Receiving God as the fact, the presence, and the substance of supply, is to be with Christ in the consciousness and the experience that are sustained by the meat of which the specifying mind knows not.

We can use God if we will. We can shape His infinity by the small molds of our changing desires but we shall not always be satisfied to do this. To attain satisfaction, we shall have to let God use us, shape us, manifest Himself in us.

It was a distinct gain in the consciousness of man when he first realized that "Ask, and ye shall receive," is a statement of divine law and not an

ecstatic exaggeration of a fanatical dream.

Jesus gave a rule by which each mind in the world can act. But He gave a pointed rebuke to those who apply the law of God to the increase of that which would minister only to the physical. "Your heavenly Father knoweth that ye have need of all these things," He said to those whose comprehension did not grasp the fact that having the all we have the particular. He called our attention to the need of more than the mere particular when He said to one: "Sin no more, lest a worse thing befall thee."

The soul that really seeks the kingdom of God does not long tarry in the consciousness that would have health wholly for the sake of enjoying the body, nor does it cultivate the consciousness of supply that would revel in the ways of manifest riches. Willingly it yields to the urge of the divine immanence, and in so doing finds that its demand is more for God than for the expressions of God that are appropriated to physical uses.

The consciousness that Jesus used for manifesting God expresses in the words: "I and the Father are one." Of the results of oneness, Paul gives us a hint when he speaks of

"Things which eye saw not, and ear heard not,

And *which* entered not into the heart of man,
Whatsoever things God prepared for them
that love him."

The way of the fuller manifestation is: Let God be the consciousness; let Him be the life within. Let the human, the changing, restless consciousness of self be absorbed by the fact and the presence of God; let that which we have personally denominated "I" and "mine" be blotted out by "Thou" and "Thine." Then will form in us those things of God that hitherto eye has not seen or ear heard. We shall look steadily as with new eyes upon a new universe, wherein God is the fact and the presence of those eternal lovelinesses that are called heaven by those who have caught a flash of the splendors which inhabit God's house. Then the partial shall be seen as an item in the divine completeness, and we shall nevermore strive for that which we at all times feel God to be in us.

The man in whose garden flows a steady spring of abundant, clear, life-giving water, does not go to the boundaries of his domain and dig shallow ditches to induce the waters to flow to him as a drink. Having access to the source, he drinks from it. Knowing its exhaustlessness, he does not try to wall in the water to prevent its irrigating gardens other than his

own. He does not in any way inhibit the flow, but seeks to keep the spring free from anything that would clog the current of outrushing supply.

As it is with the spring of water in the garden, so is it with the fountain of God in us. We do not have to labor to bring forth our supply. We do not have to say to the fountain: "Give my garden moisture." We have only to keep the outlet free. The fountain is water; therefore, it gives water; it gives itself. God is supply of every kind; therefore, He gives supply; He gives Himself.

Father, come act within my consciousness, that Thy kingdom may appear in me, and all Thy holy will be manifest, within and without. Amen.

LOVE

OUR STUDY of God could not attain completeness if we should fail to make investigation of Him as love. Indeed, acquaintanceship with Him as love is the aim of all acquaintanceship with Him, for not to know Him in this capacity is failure to reach the peace that perfect knowledge brings.

We may have a well-grounded faith in the universality of God's empire; we may study to know Him as the changeless good; we may realize that we live, and move, and have our being in Him, the sustaining Spirit; we may endeavor to merge our individual life with His eternal life; we may seek His wisdom as our wisdom; we may diligently build our body out of His glorious body; but not until we acquaint ourselves with Him as love do we truly become like Him. For love is the heart of God's heart toward us; it is the motive in God's creation of us; it is all that He demands of us, for in its completeness all other forms of God reside.

Even when we work in the highest understanding that we have reached, we may find occasions arise that demand a special dispensation of grace. Love satisfies this demand. If we have failed in wisdom,

love will take up the question and clear it for us. If a tangle comes in the web of life, love will smooth it out for us. All things can be kept right by love, because love is God's forgiving nature, acting in us and for us.

Emotional judgment has said that love is blind. This is not an accurate representation of its nature. Love does not have to see physically in order to know that all is as it should be. It looks through the clouds of ignorance with which the emotional mind has veiled life, and its vision beholds the King in His beauty, the God nature within each one of us. This is why every man, every woman in the world is loved by someone, no matter how forbidding be the appearance which the loved one presents to humanity at large. God will not be unloved, however unlovable may be His mask to the eyes of ignorance. Someone loves the malefactor, someone loves the bigot, someone loves the tyrant. This someone is God in disguise, loving Himself in disguise.

Love is the completeness of life. If there has been the omission of a kindness, love puts itself into the gap and more than compensates for the deficiency. If there has been a harsh word, love takes it up and subtly transmutes it into the sweetness of God's word. If there has been negligence, love comes

forward and substitutes its promptness, and inefficiency is supplanted by efficiency.

Love awakens the song that sleeps in the heart, and music floods the spheres. It smites the sealed fountains of joy, and there pours out a stream of happiness which gives roses to the desert of barren lives. It calls to wisdom, and the mind that had drowsed awakes to brilliancy of thought and utterance. It beckons to generosity; miserliness and selfishness burst into a luxuriance of giving. It turns its smile on the laggard; sluggishness is cast off as shackles, and buoyancy supplants indifferent lassitude. It whispers to despair; where darkness has brooded a glory dawns, and radiance discloses the face of God shining from the summit of eternal courage.

It is the thoughtfulness that smoothes the path for others. It is the incentive to our superlative endeavors. It is the disarmers of criticism. It is the author of whatever is beautiful or enduring. It is the mother call and the child response. It is the sublimation of patriotism. It is the giver of the gift. It is the delicacy of the wild rose; it is the immovability of granite cliffs, the tenderness of angels and the purity of heaven. It is its own creator and its own creation. It is timeless, without beginning of years

or ending of days, being coexistent with God and the very essence and fiber of His composition.

Love is the impartial Spirit of God. That is why there is neither Jew nor Greek, neither bond nor free, in God—even as Paul discovered. God so loves the world of humanity that He gives himself with infinite prodigality for the redemption of the forms that He has assumed in permitting Himself to be called by the names under which we are known.

Love is the wonder-worker. It takes the least desirable things and transforms them into objects supremely to be desired. An environment may be ever so unpleasing, but let love pour its enchantments into the erstwhile unhappy conditions, and joy and peace come in to refashion along the lines of harmony and grace.

Love meets no defeats, no death, no age. The story is told that a traveling party in a strange city had pointed out to them a young woman of uncommon beauty and serenity of face. On being asked opinions as to her possible age, the members of the party agreed that she was perhaps seventeen. The guide told them that her age was more than seventy years; that when quite a young woman, her lover had suddenly died, and from that event time had stood still for her whose mind was fixed on love in

the guise of youth. Her contemporaries aged; they passed under the shadow of sorrows and bore the marks of suffering in their flesh. But she, looking daily for the coming of her lover, dressed her body in fair raiment, set flowers in her hair, and trilled the happy songs that love had taught her. She did not age, because she knew love. She fulfilled the law, and escaped unpunished.

Love gives all the forms of beauty that we have in the world. God is beautiful, and His products are tinged with His own loveliness. Flowers are the love tokens of the Infinite; the starry hosts are the works of love, lavishing on us the gems of space. Poetry, music, fields, trees; whatever we see or hear, whatever we can enjoy through the senses, whatever draws on the deeps of being, is provided by the love that holds back from us no part of itself.

Humanitarianism, civilization, education are forms taken by the love of humanity for humanity. Gentleness, kindness, mercy are love operating in the zones of altruism. Family ties, community interests, co-operative enterprises are networks of love that hold society together.

All unselfishness is love. All giving of self for others is love. All forms of love are forms of God the Father, who loves us so much that He must

employ all agencies of life and all shapes that He is capable of assuming as adequate means of pouring out on us the love that fulfills the law, that never fails, that casts out fear, that gives the peace of absolute union with Himself.

God is love. I am God's child, like Him in every way. Therefore, I am love.

HEALING THE PLAGUE

IN ITS BEGINNING, a plague is a negative thought that has been developed out of proportion to other thoughts, or a thought that has been withdrawn from its natural associations in the mental world.

If not corrected in the mental zone where it originates, the plague will spread from that zone to the zone of the physical. It may appear in the flesh of humanity, and slay multitudes. It may run through flocks and herds with great destructiveness. It may attack the creatures of the wild, and destroy a species. It may penetrate the elements, and storms of prolonged fury may devastate large areas. It may strike the sensitive sublevels of earth and rend the solid ground, wrecking and engulfing a civilization, or it may set into far-reaching sweep those merciless waves that obliterate cities and dash to fragments the mightiest handiwork of man.

The Bible was written from the Mind of God, and the Mind of God in us interprets the Bible when we learn how to let God impart His consciousness to us. When God reveals to us the nature of the Bible, we find it the plainest, the most significant, the most fascinating book ever written. In the sym-

bology of Exodus the dominant materialistic desire is named Pharaoh; the materialistic consciousness is the household of Pharaoh; the flocks and the herds are the total of thoughts concerning possessions; the wild creatures are thoughts that we do not recognize as our own; the elements are the emotional forces of the mind. Moses and Aaron represent spiritual forces; Pharaoh and his magicians represent material forces.

Life has dual activity when it manifests itself in the human body. At one extreme it has a physical nature; at the opposite extreme it has the nature of God—unmodified Spirit. In Exodus the dual nature of the physical life is symbolized by frogs, and the result of cultivating duality is shown in the plague of the frogs. The frog is amphibian; it lives on the land and in the water. Land represents the material aspect of life; water represents the spiritual aspect of life.

The plague of frogs is meant to show us that we must keep our thoughts harmoniously proportioned between the manifest and the unmanifest. If we wish to keep our body, we must keep it in proper relationship with the manifest. When consciousness affirms the spiritual origin and the physical development of the body, true relationship with both zones is

maintained. If we concentrate wholly on either the spiritual or the physical, in this or in any other respect, we fail to maintain the proportions that we as physically expressing souls must maintain in order to live harmoniously. When we think exclusively of any one subject, manifestation becomes out of proportion, and some form of plague appears.

Persons who fear that they may suffer from climatic changes and inclemencies think out of proportion to the equability of the heavenly kingdom within, and a plague comes upon them. Persons who speculate on their liability to an epidemic withdraw their thoughts from contact with God's health, and a plague appears in them. Persons who steadily think of obtaining and retaining material forms of wealth desert the Golcondas of the Father's realm, and a plague of miserliness attacks them. Lack of proportion is inharmony.

At the word of Jehovah, Aaron stretched forth his hand holding the rod. The rivers, the streams, and the pools were included in the movement: "and the frogs came up, and covered the land of Egypt. And the magicians did in like manner with their enchantments, and brought up frogs upon the land of Egypt."

In itself, demonstration is not a proof of spir-

ity in the demonstrator. It is proof that the demonstrator has learned a use of the powers of mind. The intent, the result, and the use must be taken into consideration when we look on demonstration as a guage of spiritual development. The demonstration is proof of spiritual development if the intent, the result, and the use be spiritual, but not otherwise.

When the soul that is in bondage to Pharaoh is being prepared for freedom, the spiritual consciousness acts in two ways. One of these ways is a forward movement. In Exodus this movement is personified as Moses, which means "drawn out." The other way is an upward movement, personified as Aaron, which means "mountaineer." The significance of these two movements is that the spiritual consciousness, personified as the Children of Israel, is led forward and upward—an ascent by successive steps toward God.

Through Moses Jehovah instructed Aaron, "Stretch forth thy hand with thy rod." To stretch forth the hand with the rod is the outer form of that mental concentration which produces change in the physical. Moses and Aaron were the agents of Jehovah, who through signs were showing both Israelite and Egyptian that the subjection of the spiritual to the materialistic is a reversal of the natural

relationship between the two. Aaron obeyed the command, given through Moses, "And the frogs came up, and covered the land of Egypt."

Pharaoh understood that while his magicians could increase the plague, only the spiritual could annul that which the materialistic had produced. The magicians of the court had matched their skill with Aaron's on a previous occasion, when the rods became serpents. Then the serpent that Aaron's rod had become swallowed the serpents which the magicians' rods had become. In the plague of the frogs, Pharaoh asked Moses and Aaron to entreat Jehovah to take away the frogs; he did not ask his magicians to do that; he did not ask his magicians to help undo the results that they had produced. He knew that they had not the power to dissolve their formations.

In comparing the works of the spiritual with the works of the materialistic, here are the facts:

The spiritual is always superior to the material. It can consume the manifestations of the material, as in the case of the rod serpents. It can annul its own manifestations and the manifestations of the material, as in the healing of the plague of frogs.

The plagues that are mentioned in the Book of Exodus indicate that all our relations to life may be affected by unbalanced thinking. The plagues affected

land, water, light, weather, and animals. But the account has no practical value for us until we learn that the plague begins in the mind and, unless corrected there, will appear in that outer realm of life with which it is naturally associated.

By our thinking of the material world in excess of our thinking of the spiritual world, or by concentrating intensely on personal desires, obsessions are developed. Monomania is a form of obsession. Chronic illness, periodical illness, irascibility, and ruthless ambition, are forms of monomania. These forms can be corrected by our giving spiritual aims ascendancy in our thoughts. The Mind of God obliterates any error that the mind of man can form or any error that may be sheltered in the shadowy recesses of memory.

The Mind of God radiates, and by radiation dissipates the groups that unbalanced thinking has drawn together. Wherever the Bible says that Jehovah stayed a plague, for us the meaning is that the soul has let God's mind prevail, and in this way has established true proportions.

By nature the higher has dominion over the lower. Then why, being sons of God, are we sometimes dominated by the human? It is because we have put ourselves in subjection to the human. In con-

sciousness, the *I* always stands on the line that divides the heavenly from the earthly. When the *I* faces the heavenly we think toward God. When the *I* faces the earthly we think toward the human. What we face we see, and what we see predominates in consciousness. To escape from the dominion of the earthly we shall have steadily to face the heavenly, that its true proportions may correct the disproportions from which we seek release.

Habits have power over us. A cold in the head, closely following overeating or exposure to inclement weather, may be attributed to whichever one of these experiences had preceded the cold. The *I*, facing the earthly, comprehends only a physical cause of the illness. The supposed relationship between the cold and the overeating, or the cold and the exposure, makes an impression in consciousness. Thus a habit of cold in the head is formed; the habit manifests when either of the assumed causes has been present. A cold is caused neither by overeating nor weather. It is caused by thinking out of proportion; the first result of which is a mental congestion. When the congestion spreads to the physical, it is called a cold. Thinking out of proportion may cause us to overeat, and it may influence the elements, but neither of these effects can make physical inharmony for us,

unless we expect it to. Our thought habits in association with food and weather may make much in-harmony for us.

When we think in true proportions, refraining from disturbed or violent mental states, we have health, for the practice induces the Mind of God to function in us. His mind heals every plague; it is our impregnable defense from plagues. The eternal healing comes out of the Mind of God through us when the *I* ceases to be the agent of the earthly and becomes the agent of the heavenly.

The power of God is given to the sons of God. Jehovah is consciousness opened toward God. In the Jehovah consciousness, if our quest have for its object the salvation of both soul and body, the *I* gives free passage for the fluent Spirit to descend into the manifest. If contact with the higher be not utilized to these ends, the experience becomes merely ecstasy, and will be of no practical benefit to us.

Jehovah is the doorway between man and God. Jehovah is the highest point of consciousness to which we can carry the thought of individuality; on the hither side of Jehovah is the personal self; on the thither side of Jehovah is the impersonal God.

Through the doorway of Jehovah, God comes down through our mind. He may become so attenu-

ated in our habitual thoughts that we all but lose sight of Him. The first stage of His descent is made in the exercise of prayer or of worship. The second stage of His descent is accomplished by our use of His powers to accomplish our ends: Jehovah-nissi—"Jehovah is my banner." So regarded, Jehovah becomes our omnipotent co-worker. At the place where God is all but lost to sight, we remind ourselves that He is in our flesh, in nature, in stone and wood and cloud and sky. We know that He is within the material but we do not habitually see Him there, so we say, to remind ourselves: Jehovah-shammah—"Jehovah is there." So regarded, Jehovah becomes our steady companion.

God, coming down through our mind to that attenuation in which we do not habitually see Him, can be reached in His essence by an ascent that is the reversal of the descent. Jesus suggests this possibility when He says that he who ascends into heaven is the same as he who descended from heaven. Descent to the vanishing point is made by habitual thinking of material incarnations. Ascent is made by habitual thinking of God as present—*here* always *here*.

When we speak of descent and ascent in this connection, the meaning is not that of relative posi-

tions. When we speak of God's flowing out into manifestation, the sense is not that of changing localities. There is no above for God and no below for man. God is both above and below, both within and without, and man has both his origin and his continuance in God. The change is that by which the unmanifest becomes manifest, and the terms are merely a convenience of speech. They impress as by a picture that which has no movement of direction—that which is a transformation in consciousness. Thus the mind apprehends both Spirit and matter, and consciousness may play between these two with a celerity that by comparison makes the speed of light a halt and creeping gait.

How do we ascend to God? By reaching toward Him spiritually, in a way comparable to the physical exercise of reaching toward a mark on a wall: day by day tiptoeing, so to speak, day by day letting out our muscles and reaching somewhat closer to our goal. We exercise spiritually by thinking spiritually and by praying; by cultivating a consciousness that feels God as life; by thinking of our body as the dimensions in which God physically functions in and for us. To give our mind a definite line of action, we enter a consciousness that may be expressed in the words:

God in me reveals Himself.

Abiding in the consciousness suggested by these words, the mental exercise develops a significance that lifts us high in the ascent toward God. To obtain great results, we may have to try times too many to be enumerated. But what of that? We are in eternity, always have been in eternity, always shall be in eternity, and we should be using eternity for eternal ends. Let us remember that if we measure our progress by time, we face the earthly. Let us remember to face the heavenly. Observing these two rules of mental attitude, we ascend Godward.

Each annulling of a plague in us is Jehovah's doing for us according to the word of Moses, the spiritual leader of consciousness. The annulling cannot be accomplished by the magicians of Egypt, who symbolize mental formulas for the manipulation of substance. Mental formulas so used can be made to produce results, but those who employ them soon ask for protection against the results that the formulas bring.

When Moses and Aaron came to Jehovah and asked Him to free the land from the frogs, the result was that the frogs died. In the conditions that constituted the plague, the frogs were brought out of the water and confined to the land; they were

permitted to occupy only one of their two natural elements. Therefore they died. Why did not Jehovah have Moses and Aaron send the frogs back to the water?

The Bible speaks in symbols. Its greatest value to us is that it is the history of the soul, a history which in each of us is repeated until we learn and profit by the fact that the evolving Spirit of God is compelling us to let it have its way in us. The events mentioned in the Bible should instruct us to look for the causes of events. The event symbolized as the plague of the frogs conveys this teaching: A thought, an aim, cut off from its rightful associations, will perish. The frogs, limited to only one of their two natural elements, died. The event recorded, not what might have been, is to be dealt with. The significant thing is not what God can do, but what we do with God as we pass Him through the doorway of Jehovah, down into our field of habitual thinking. The death of the frogs instructs us that excess must be corrected and balance restored. The frogs died, and the decay of their bodies corrupted the atmosphere. The human must have its object lesson, and we too easily forget. If we were permitted an argument based on an event that did not occur, we could say that, had the frogs been returned to the water, the

uninstructed mind, figuratively speaking, would have patted itself on the back and said, "I certainly demonstrated wonderfully that time."

It is impossible to make Spirit function wholly in the senses or the senses to function wholly in Spirit. Spirit is the God part of us; the senses are our means of contact with the world. We are not to attenuate manifestation by denying the body; we are not to sensualize life by living wholly for the body. We are to recognize the body as a blossom on the tree of life; we are to recognize the tree as that which produces the blossom. We are to hold our heart so pure toward God that the possibilities of the senses will have no temptations for us. We are to make earthly contacts a testimony of the Shekinah.

Jehovah bless us and keep us.

Jehovah make His face to shine upon us and be gracious unto us.

Jehovah lift up His countenance upon us and give us peace. Amen.

INDWELLING INTELLIGENCE

INTELLIGENCE is consciousness of self and surroundings. It is common to all things, to inorganic and to organic forms, to the five-sensed life and to infinite Mind. It is the specification of life on the visible plane and on the invisible plane. The larger the range of ideas apprehended, the closer is the approach to that state of unrestricted intelligence which we indicate when we speak of infinite Mind.

Speech is a manner of expressing intelligence. It is not wholly a privilege of humankind, for creatures on all levels of intelligence have their characteristic means of communication. The subordinate creatures speak understandingly to one another by voice and by sign, and some of their messages can be interpreted by man.

How far down the scale of life into the world of so-called insentience runs the gift of speech, no one can say in the hope of convincing those who have not the sympathy that opens the ears to the universal language of life. How far above our present level of understanding distinct vocabularies operate, we cannot say. It is one of the most inspiring beliefs of life

that the higher spiritual entities, saints, angels, and archangels, intentionally direct their addresses to man, and it is said among us that God Himself imparts commendation, warning, and advice, in words of distinct speech. If our faith aspires to the highest, our charity must descend to the lowest. If we as comparatively lower can touch that which is above, so also that which is under our level can touch us. We are the point where two opposite influences unite. To maintain our stability, we should remember that while inspiration of the lofty produces spiritual levitation, the tug of the lower levels is responsible for tendencies toward that which is the antithesis of the spiritual.

The soul is not sinful. If in one thing it departs from its natural correspondence with God, it must return to that correspondence before it again finds rest. Memories of the substages through which it has traveled, the struggles for emancipation by those now traversing its former zones of activity, touch the soul with an appeal irresistible at times. Until it learns what these demands are and how to meet them, the soul is sympathetically led into transgression, "a going across," in an effort to return to what it deserted. The punishment for transgression is having to regain the vantage point reached before the soul

yielded to the impulse to go back to what it had formerly accomplished. The trend of the soul is upward, and nothing can defeat its complete reunion with God. Indwelling intelligence guides us in the way by which this union will be permanently established, even though our consciousness may not grasp the logic of many events while we are undergoing them.

Each level has symbols by which its creatures speak and understand. With us, the chief symbol is the word, signified, printed, or orally expressed. The subordinate creatures communicate mostly by signs; those on levels higher than humanity speak by means of thought, idea, knowing. But intelligence speaks a universal tongue, employed and understood from highest to lowest, and it interprets its messages on each level in the language that belongs to the level.

Each life speaks intelligently to its own level. The sage may not understand the language of the Hottentot; the Hottentot does not understand the speech of the sage. The two men signal with hand and with body; they distort faces in an effort to communicate, but such words as each knows convey little or no intelligence to the other. In his own circle of association each may be fluent, brilliant to the degree that brilliancy is possible with the mental and the verbal equipments of his separate level. If these two

should be cast into exclusive association on an otherwise uninhabited, isolated island, or if they should be coupled in the perils of a siege by an unfriendly force, they would soon arrive at a compromise language sufficient for the purposes of their mutual well-being. Should the association continue they would eventually come into a speech that would admit of social and intimate usages.

Prisoners in dungeon cells have learned how to communicate with other prisoners likewise guarded against intercourse with fellow beings. Such is the resourcefulness of the indwelling intelligence that it will find ways of speaking on any level. Such is its nature to declare itself that between the different levels there runs a tender call, a half speech, saying: "Hear me; I would know you better." The mimosa on the plain trembles and shrinks toward its center at the approach of a galloping horse. The notes of the bird betray uneasiness at the presence of a supposed enemy; they thrill with gladness at the sight of spring skies and reviving verdure. By all the strength of its deep-grown roots, the tree protests against the wrenchings of the tempest. Stones, waters, winds, and space are not insensate, except as we measure sentience by our standard of intelligence. All things are of the same kind, but not of

the same degree. Unless we deal with the forces of life as intelligent, we set up barriers amounting to enmity between ourselves and other levels that we must understand if we would consciously use and be used in the divine evolution.

By closing ourselves about with the walls of our own class we bar ourselves from the free joys of the universe and confine ourselves to a hampered communication with those who have similarly environed themselves. This is to become an inmate of the cell of ignorance. Outside are men and women moving with the liberty of the law-abiding, but the prisoner sits against his wall. Outside are light and sweet air, but the prisoner lives in gloom and a stagnant atmosphere. Outside gay speech and happy laughter pass from lip to lip, but the prisoner listens for the muffled tapplings of the prisoner in another cell, in slow, cautious effort to express a single word. Intelligence runs through all the levels of being. Its benefits are for those who impose no hindrances on its omnipresence. The imprisoned man is shut from all speech save that which comes to him from the wall that links him to other prisoners. The free man speaks to whom he will and listens to whom he will.

Intelligence makes and perpetuates the universe, and it is not solely metaphysics that argues that even

the clod has a mind of its own. Intelligence is the cement that causes atoms to cleave together, to assume shape, to grow, and to transmute into occupants of higher levels. Intelligence presupposes mind, and the activities of a planet are as reasonably ascribed to a planetary mind as the movements of a man are credited to a human mind.

Where we are at a loss to comprehend the methods of mind on levels other than our own, we cover the situation by saying that law governs, or that instinct prompts. Dealing with space and its inhabitants, we name the moving force law. But without mind there could be no law, and it comes short of the whole truth to say that a sphere, behaving in rhythmically perfect order, is under law but devoid of mind. It takes mind to conceive law, to formulate law, to execute law, and to obey law. Wherever law is, there also is mind as a necessary antecedent and concomitant of law. Law is both the intrinsic and the extrinsic operation of mind.

Everything answers back to the mind that addresses it, answers in the spirit of the original speech. There is a steady give and take within the levels, and on each level there is a reaching for exchange from one level to another. More delicate than speech, more eloquent than entreaty, more adroit than signs,

is the mental emanation that all grades of intelligence give off. In speaking of persons we call this emanation atmosphere or presence. The emanation is the brain soul, the medium that communicates and which receives communications. Hot metal radiates heat; the sage radiates wisdom; the saint radiates holiness. A characteristic radiation envelops animals and objects on all levels. The radiation is a form of communication; it speaks unmistakably on its own level of intelligence, and it also provides for a union with the higher perceptions.

The intelligence that gives and takes, level with level, produces a federation of sympathy that binds all life together. Through these unions man is on the one side constrained to be humane, and on the other he is prompted to aspirations. All levels of intelligence strain upward. The upward strain connects the lower with the higher, and this higher connects with the next higher. The blending process is carried out until the highest is contacted, making the lowest in the highest and the highest in the lowest. In the lowest the perception of unity with the highest is most vague, being not even an impression but rather a yearning toward the highest. Along this route of yearning we trace the evolutionary path. In the highest the perception of unity is complete, and

differences of manifest stages are counted as steps, not as conditions. This is the union that Jesus besought for our conscious intelligence when He prayed: "I in them, and thou in me, that they may be perfected into one."

There are levels within all levels, such as may be seen in the variations that are clearly marked in vegetable, animal, and human classes. Each level has connecting links with the level next below and the one next above. The connecting link is the transition of the lower to the higher. The intrinsic connection is the development of intelligence; the extrinsic connection is the form that partakes of both levels but which is not distinctively a characteristic of either level. An illustration of the blending of levels is seen in the relation of teacher and pupil. An idea is presented by the teacher; arguments, illustrations, comparisons are given; these, and the groping receptivity of the pupil, finally unite. The pupil says: "I understand; I have the idea." In this one idea there is no longer a separation between these two minds. In an extreme case, if a man of lofty ideals is teaching one of base ideals, the latter in losing part of his mental grossness also loses part of his physical grossness; the face takes on a nobler expression, the body becomes more dignified. The latter is reach-

ing toward the higher, and along the path of his refined desires he will pass through the no man's land that blends the two levels. Ultimately, the whole path trodden, he will emerge—a citizen of the higher. What is true in extreme cases is true in less than extreme cases.

When considering the animal level, the intrinsic connection is called instinct, which is also the name given the faculty of knowing that prompts to actions of self-preservation. Instinct produces those extrinsic movements and devotions, explicable only on the ground of an intelligence that cannot express itself in terms wholly comprehensible to us. On the human level there is a similar mentation. It unpremeditatedly defends the body against sudden, unexpected dangers; it yearns toward the higher in what may be called the religious instinct. "We would be what we know ourselves to be," is the slogan of its upward efforts.

To demonstrate a level as lower or as higher is to express comparatively the development of the level. Man is the highest species of being, and he reaches upward in a conscious blending with what he desires to be united. The less developed levels aspire also, but they do this in terms that we do not comprehend. Man is to the lower levels what

Christ is to man—the link of union with the highest conceivable at the present level. “Jesus, thou son of David, have mercy on me,” implored blind Bartimaeus. “Man, thou son of my hopes, have mercy on me,” pleads the horse yoked to the too-heavy load. The rose that blooms restrictedly in the hard prairie sod prays for a more favorable environment; when transplanted to richer soil and tender ministrations, it bursts into richer foliage and lovelier flower. So all levels pray to their gods, and the gods of all levels are as benign as they are intelligent.

We ascend from level to level, not by abruptly breaking with what has been but by sympathetic encouragement to that which struggles up the way in our wake. We pray to powers higher than ourselves; to give our prayers the virtue of consistency we must be eager to answer the prayers of those who on the under levels lift up hands of entreaty to us. “Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.” As the angels are high above man, so is man high above all other visible life forms on this planet. As a man shows kindness to weaker men and to all things from his own level down into the beginning of phenomena, so may he expect the higher and the Highest to be kind to him.

Acknowledgment of intelligence in macrocosm and in microcosm sets the seal of majesty on the soul. There would be no incentive, no hope, no triumph, no companionship in a universe of insensate matter. A great mind addresses itself to greatness: "And Jehovah God said, Behold, the man is become as one of us." As the soul develops intelligence it learns that intelligence is the gauge of existent things. It perceives that there are degrees of intelligence operating, and that the operating degree gives character to the form. It finds itself moving in a throng of intelligent forces, all of them responsive, all helpful, when they are addressed in a spirit of co-operative appeal.

The intelligence of the earth is credibly attested in these facts: "And God said, Let the earth put forth grass . . . and it was so." The response to the omnipotent word could not have been on only one side of a dual condition to manifestation. The intelligence in the seed is met by the intelligence in the soil. The seed reaches, the soil meets the seed, and all agencies of growth lend their intelligent force to the consummation of the process. And so it is ever. Intelligence speaks and intelligence responds, along all the levels, from Most High God to lowliest atom.

The Song of Moses takes as its opening theme the ability of heaven and earth to sympathize with the singer's spirit of worship-prophecy.

"Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth."

When Joshua made a covenant with the tribes of Israel, "he took a great stone, and set it up there under the oak that was by the sanctuary of Jehovah. And Joshua said unto all the people, Behold, this stone shall be a witness against us; for it hath heard all the words of Jehovah which he spake unto us: it shall be therefore a witness against you, lest ye deny your God."

The words of our lips are but one form of that many-mannered speech by which the intelligence in us appeals to the intelligence in which we are immersed. Life speaks by all things that take shelter in the mind. Speaking to cosmic environment as to friend and co-worker arranges the cosmic elements into loyal supporters in our master work of gaining appropriate supremacy over them. To speak to the Deity as to our sure friend lifts us from level to level in an approach to the perfect. To speak cheerily to the under levels is to do by their occupants as we would that God should do by us.

Man is coextensive with the universe. On his earthly level he is a little lower than the angels; in those moments when intelligence divests him of sense impedimenta, he finds it not incompatible with logic to think of himself as a detail of God; absolved from the longings that produced the earth and tied him to sensation, he feels the force of the divine appraisal, which thinks it not robbery to be equal with God.

The divine appraisal is the final emancipation. It is worked out by reversing the process by which the soul builds about itself the prison from which it longs to be free. What has been made, in all the levels below the Deity, must be unmade, that original existence may resume undisturbed tranquillity within itself, that it may return to unhampered correspondence with the Highest.

The indwelling intelligence opens our way into whatever sphere we desire to occupy. Out of words, shaped by a divergence of intelligence, came matter, worlds, traditions, prejudices, ignorance. Back through words of unmodified intelligence, creation will be resolved into the primal quiet. Indwelling intelligence looks forward and assures us of this; it pushes forward and gives entrance into the unremembered original. The levels blend and cease, con-

sumed in the undifferentiated, and the Only-Begotten in the bosom of perfection comes again to a consciousness of Himself and of the Father.

All-knowing intelligence of God, speak Thyself into an unbounded consciousness in me.

ETERNAL CONSCIOUSNESS

WE CUT ETERNITY into sections and call the sections years, days, hours, minutes, seconds. This is the aspect of eternity that we call time.

Eternity is that which we mark with events, history, comings and goings of incarnation. In this aspect of eternity we group experiences.

When we invite our mind to scan fleetingly the great reaches of time that suggest as much of eternity as the human thought can compass, we speak of aeons which carve changes in the earth's crust; we allude to sidereal evolutions. In relation to these we consider humanity in periods that mark off the appearance and disappearance of races, in obliterated civilizations, and in the chain of incarnations by which the individual perfects his part in the drama of life on the stages of the worlds.

When we abandon sense measurements we understand and feel that eternity runs through all of these; that it is the unending existence of God and of life, of creations and the possibilities of creations. It is the golden thread on which we string the baubles of fame, ambitions, and strivings; the thread that holds the pearls of honor or true endeavors,

and of sweet selflessness; the rosary of prayer and faith and adoration. It is the burnished cord of life, carried out from the Father's heart and returning to the Father's heart. It was, before we began to measure existence by fragments—years, defeats, triumphs. It will continue, after the misconceptions of life have been canceled by the knowledge that all aside from God is nothingness and that all outside His agelessness, all not held in His changeless peace, beauty, and sufficiency, has no more of reality than is to be found in the phantasms of fevered dreams.

Eternity underlies time. In it are cast our life and all that is true and good and lovely. No man wholly lives until he is conscious of his relation to eternity; until he withdraws his soul from the surface events that compose time and abides in the interior realities of beginningless, endless being.

As a surface event we are born in infant bodies. In surface events we mature by schooling in the vicissitudes that characterize the commonwealth alien to Spirit. We slip from mirth to grief; we oscillate between hope and fear. We are attracted and we are repulsed. We seek peace and find it not; we search for joy, and it evades us. We die in the land of death, for the laws of the land govern the

dweller in the land, be he native or alien.

Have we aught to do with time and the realm of phantasms?

Yes. We have incessantly to do with them while they exist for us. We have to do with time until we resolve it into eternity, until the cycle of events is hushed by the brooding stillness of being. We have to do with the phantasms until, by living in the realities out of which they emerge as clouds out of the sea, they fade from sight. We have to work patiently, lovingly, wisely, with our own human estimate of life and with our human relationships. We have to bear generously with the views that others have of life. We have bravely to perform our parts in the panorama of human consciousness, remembering never to be tricked by its changing lures and its evanescent hopes.

Doing all of these in a world of limitations, yet in no way surrendering to that world, we reconstruct that world after the model of the verities. The first work of reconstruction is in ourself and for ourself. We set our soul to watch, to discern the verities, and to repudiate the phantasms. Then the limitations plainly appear to operate nowhere outside their own field—the field of phantasms. They are seen not to be realities, not to attach to being, but as floating

wraiths impermanently joining themselves to the consciousness that will receive them, and departing when bidden to depart.

When phantasm is known to be phantasm, reality appears in consciousness. Complete reconstruction of the world of limitation is worked by a process of supersession. By vigilant address to the business, the phantasm is made to draw into the reality; it wholly ceases to exist when it is wholly drawn in; the mist returns to the sea. Scripturally, the process of supersession was outlined by John, the immerser, when he said of the Messiah and of himself: "He must increase, but I must decrease." The immerser is the merger; the phantasm is baptized into the reality, and the permanent is seen free of shams. Only the verity has abidingness, immortality, eternal duration.

Eternity is not future. It is now; it always has been now; it will always be now. It was, before the baubles were fashioned and strung on the golden wire, to intrigue us in our infancy. It was, before the pearls were set there as a reminder of infinite courage, celestial chastity, and flaming hope. It was, before the rosary was threaded to cable our errant heart to that which alone can give our heart repose. It extends beyond the baubles, beyond the pearls,

beyond the rosary. The shining thread is the life line, guiding us and providing such comfort for us as the ornaments can bestow. But the baubles forsaken, the pearls past, the rosary exhausted, we go forward until we finish the heavenly pilgrimage, straight into the heart of God.

We have been, always. Incarnations and disincarnations have dropped their curtains of forgetfulness, and we have entered upon the old as though it were the new. Consciousness of eternity as the background of being opens the door to eternal consciousness in which the only change that we can experience is an increasing realization of our unity with God.

Memorandum: We do not finish with the baubles, the pearls, the rosary while we fondle them and rely on them in the conviction that they are verities. What we believe to be Truth holds us gripped by an unyielding strength. Eternal consciousness knows that even our prayers are phantasms, although the fairest, dearest, the alpha and the omega of their kind. They are efforts to reach God; therefore, they are lovely. We always have God, and God always has us; therefore, the prayer is not of the verities because it denies the verity of God in us. Eternal consciousness is unity of the

Deity and the *I*. In it we do not need to pray; we cannot pray, for there is no separation to induce prayer, and there is not that higher to which prayer must be addressed.

But until each consciousness takes on eternal scope, each one of us has always to pray for an entrance into eternal consciousness. We may know the phantasm for what it is, but it does not melt into eternal nonappearance until we consciously possess ourselves of the verity of which it is the semblance. Time sinks not into eternity by mere denial of time's reality. The vision must be so focused on the eternal that every thought is an affirmation of the immutable Principle in which we have being. Effective denial and affirmation are enacted in the pilgrimage along the golden life line when we set our heart to know whither we go, the way by which we go, and the object of our travels.

In the aspect of eternity that we call time, there are three divisions: today, tomorrow, yesterday.

Today is the age of creation. Today we shape the phantasm, cling to it or repudiate it. Today is the beginning of a new age; the new age associates us with phantasm or with verity, as our use of today determines.

Tomorrow is the age of fulfillment. In it we shall have the act of today as a help or a hindrance to our realization of eternal consciousness.

Yesterday is the age of retrospect wherein we measure what we did by what we hoped, what we were as compared to what yesterday's yesterday had dreamed. The three tenses combined to make our hades or our paradise. The past and the future, converged to an intelligent bearing on the present, are assurances of a heaven just ahead. The heaven just ahead is a stage of the journey to the supreme heaven, discerned on the radiant horizon of an heroic achievement.

Today gives us entrance into eternity. Our use of today is more vital than all the phantasms that can be crowded into today. Birth and death will continue to perplex us with their unsolved mysteries; baubles, pearls, and rosary are ahead of us and back of us. They will vex, entreat, and lull us until we find the thread on which they are clustered, and having found it, cling to it forevermore. We shall have entrance through the portals of eternal consciousness when we forever forsake the phantasm. We shall deeply explore the unconfined empire of eternal consciousness when we cling to Truth as overshadowing and outlasting any event or state

that time can summon. Greater than the building of any vesture of incarnation is the winning of that consciousness in which God and His timeless, immutable being possess us.

In any consciousness recognition is equivalent to identity. The eye does not perceive beauty, but consciousness does. Where one man beholds beauty and another ugliness, the difference is one of consciousness. In the realm of verities the object has but one aspect—loveliness. In the realm of phantasms the object has as many unlike aspects as there are unlike minds considering it. In either realm we are what we recognize as having existence. When we link being to time and measure life by seasons, we cannot be conscious of the eternal nature of existence. Then, we live fitfully; at eve we die in deep and unremembering sleep; at morn we incarnate, bringing into the body whatever we have fastened up in our ramblings through the dim chambers of the palaces of dreams. When we follow the golden line out of time and into eternity, consciousness expands, and we fit ourselves to inhabit the infinite areas of being.

What we can now grasp of the eternal is the beginning of all that eternal consciousness embraces. Prayer can begin when we know our needs;

it can prosper as we learn of our equipment. We have the powers of God, and our existence, like His, is eternal. Now, this one pointed instant, is the beginning. To become eternally conscious, we must act from this one pointed instant, in the consciousness of omnipotence set in the beginningless and endless duration of God.

There is no point to the argument that we must pursue a given course in order to attain the eternal. We are eternal, in all the verities of being, and we do not attain what we *possess*. We *have*; we *retain* our *possessions*.

We are not conscious of our possessions, and the attainment of consciousness is the work that we have to do. Doing this work, we shall win the blessings, potential within our possessions. The infant has hands, but he is not conscious of them in the early weeks of incarnation; when he becomes conscious of his hands, they are objects of study to him. Later he makes conscious use of them, whereas previously he had used them only instinctively, clutching objects without regard to their effect on him. As the child becomes more familiar with his environment he learns to discriminate, and he forms positive thoughts as to what he should and should not handle.

Not knowing that consciousness is eternal in all aspects which can have permanent value to us, we have clutched at everything that held out a promise of prolonging consciousness in the phantasms. We have wanted to live that we might enjoy the bauble, delight in the pearls, and exult in the rosary, not being conscious of consciousness. We have clutched at extraneous means of keeping soul and body joined, not conscious that the golden thread is the conduit of life; that he who follows it with soul alert may maintain consciousness in connection with the form he chooses; that he may carry the form along the entire thread, and dismissing the phantasms, bring it before God, as image-likeness deific.

Jesus was the one incarnation of the verities that carried consciousness along the golden thread through the full circle, passing, unscathed by deception, baubles, pearls, or rosary. Others there have been in whom consciousness linked together many incarnations. But He who was the never-failing consciousness made visible, knew whereof He spoke, when He said of beginnings, "Before Abraham was born, I am." All phantasms of time He passed in transcendental review, when He said: "I came out from the Father, and am come into the world:

again. I leave the world, and go unto the Father."

Like Him, we can attain the never-failing consciousness—that deathless, ageless state in which we are what God has made us to be: like Himself because part of Himself.

To attain this consciousness, we shall have to train ourselves in memory. We shall have to remember that the phantasm is a reflection of the idea but not the soul of the idea; that flesh-and-blood bodies are thought bodies, therefore changeable and therefore redeemable by consciousness. The ultimate of memory in this respect is deathlessness of body, as of consciousness; an incorruptible body as a token of an incorruptible consciousness.

We shall have to cease thinking of ourselves as castaways on the littoral of time, where treacherous sands of mutability are laved by the calm tides of eternity. The verity is anchored in eternity. Not out there is the eternal consciousness, but here, within, at this one pointed instant in which we think the present thought. This one pointed instant embraces eternity. The present consciousness of our eternal natures, continued, sweeps us into eternity. This one pointed instant holds all that we have been, all that we shall be, while engaged with the phantasms. It holds that which surrounds and permeates the phan-

tasms. It is that which says: "I remember. I remember from the beginning, which was in God, to the end that shall never be."

Eternity is the mother of the universe. The progeny of the universe is the worlds. As regards their material substances, the worlds are also baubles, pearls, rosary. They are blossoms on the life tree of the verity, and the verity is eternity. We use the worlds in their material-substance natures while we have need for them in that respect, and in that respect they will last as long as we have need of them. The wise prognosticator who foretells the crash of worlds and the disruption of systems postpones the date of these events to a period in which the utility of the planets in their present aspects is past.

The worlds have souls, even as men have souls. They are aspects of God-Mind, even as men are. Therefore, in the verities, they too are eternal; they are spirit individualized, functioning through a soul to externality. Penetrating the body of the planet is its soul; penetrating both body and soul of the planet is the spirit of the planet, even as in man.

Men are native to planets as flowers are native to soils and climates. Transplanting may be accomplished in either case, and thriving may result. But the planet that man must have endures while he

has need of it; his consciousness takes care of that. Divine Mind delegates to human consciousness the command of conditions necessary to orderly progress. Time, materiality, and other phantasms, are not to be swept away by one cataclysmic stroke. Eternal consciousness will not leave its offspring without that upon which to rest the sole of its foot. Supersessions, not destructions, are the milestones on our journey home.

But in a figure of speech that is also literal truth, for those who have discarded the bauble, the sense world has been destroyed, and henceforth they are absolved from sensation; for those who have finished with the pearls, the world of desire has been disintegrated, and they are freed from torment; for those who are completing the rosary, the world of seeking approaches extinction, and soon they shall be joined to God.

What we know that we possess we no longer seek. Eternal consciousness is ours; it is the verity of verities. What we know to be no genuine part of us can be discarded. Human consciousness is the phantasm of phantasms. This one pointed instant and the present thought dissolve the phantasm and merge us with the verity. We will forget nought save the phantasm. We will remember; we will remember

from the beginning, whence issued the golden thread, to the beginning, whither leads the golden thread. We shall come again to that consciousness in which "the morning stars sang together, and all the sons of God shouted for joy!" We will discredit the phantasms of time and place, until they cease to find in us a point of contact, and with Jesus we will say: "I ascend unto my Father and your Father, and my God and your God."

So leads the golden thread, and he who follows comes into eternal consciousness, even the consciousness of God, from everlasting to everlasting.

Let Thy eternal consciousness of Thyself become my consciousness, O God.

THE SHINING CENTER

LIFE IN US is a flame out of the heart of God. And the flame out of the heart of God gives a light, surpassing any light that the eyes of men have seen. The light of the flame produces an energy so fine and so pure that its most accurate translations do not reach into the zone of the commonplace but act in the midrealm of miracles.

In the commonplace the flame has its outlet in the ringing laughter and the spontaneous acts of childhood, in the free movements of the happy creatures of the wild, in singing rills, in newly verdured fields, in the revivifying winds from sea and from mountain height. Whatsoever is limitless, whatsoever is not trammled, whatsoever is new, bears witness of the light of the flame.

The flame has in it that which can make all our days to be as the days of spring, when the life surge floods the earth and the sky. It holds that which can make our thoughts, movements, desires, and endeavors joyous with a never-flagging interest in existence and in our daily work and companionships.

Life is divine, and the divine is always young. The flame dies not nor decreases in brilliancy. To realize the nature of the flame is to keep life at the

dew-jeweled morning of hope, expectation, and courage. Then, the road of our days becomes a wonder path; then, evil retreats beyond the horizon. Our courage mounts to the heavens; it spreads a film of magic over all the earth. The abyss before us does not daunt us; with laughter that makes little our toils, we bridge the abyss and proceed. The precipice rising sheer at our feet is but a challenge to our spirit; we shout as we climb, and from its crest we exult at the fairer prospects ahead. The desert stretches have no terrors for us; we search out the hidden springs and by them are refreshed; we rest in the oases and sing to the stars that strew the nightly vault like glowing gems.

Life is immanent. It is crowded with gifts; it is athrill with the vivacity that marks beginnings. Forever youthful is the soul, courageous, and glad. Weariness and lifeless routine cannot make inert its eager possibilities, nor dull the flame, nor stay the golden horn of love from pouring out its brimming largess along our path.

Both divine and immanent, life is both opportunity and compulsion. The flame out of the heart of God makes us its lamps, and the illumination given within the soul is opportunity. We need not walk in darkness nor brood in twilight shade.

Looking on what the shining of the flame reveals, a mighty fearlessness is born in us, evermore to be our guide and our comfort.

We cannot forever remain blind to the light, unresponsive to the newness, the gladness, and the loveliness of the flame itself. Recognition is followed by compliance with what the illumination shows us to be the thing demanded. The joy of the revelation inhibits repining, and we cheerfully accord with every necessity; we even rejoice, for we know that "hitherto hath Jehovah helped us."

We cannot forecast what the revelation and the accomplishment will be in us, because "it is not yet made manifest what we shall be." But "we shall be like him," the light of light, "for we shall see him even as he is." And He, on whom we shall look, is the shining center where the flame becomes I AM. We shall see the flame and the shining center, shall know their likeness, and be glad.

It is wise not to direct the flame; it is wisdom to let the flame shine. When we let it shine, it will dissolve what we have made; it will disclose what God has created.

The life of Jesus is the best illustration of how to let the flame illumine us, and of what it will reveal to us.

In Him life was not yoked with frailties of body; it bore no impress of time. His was the clarity of mind that recognized the substance within the shape; hence the increase of the loaves and fishes. His was the alertness that warded off the congealing processes of time; hence today He is in the sunrise epoch of eternal life.

The value of the Jesus example in the cosmic scheme is emphasized by the works that attest His superhuman influence on the invisible side of life. His value to the individual is indicated in His explanation that the works of which He was the human agency really were radiations from the shining center. He wove no mystery veil between these achievements and our mind. A direct, unequivocal command to devils, and they departed. A sweet and earnest appeal to the Father, and the dead were revived.

Not the persuasive eloquence of fervid oratory but simple, comprehensible words; not robed in impressive habiliments of caste but dressed as other men dressed; not an ascetic life of pseudo-holiness but a free commingling with friend and neighbor—such were the ways of Him in whom the flame revealed all things of heaven and of earth.

Sincerity expands the shining center and keeps

the flame unclouded.

If we receive our own light and walk in the path of the flame, our soul will be kept illumined by direct contact with the shining center. By immediate contact there is imparted to us a newness that refreshes; and by immediate contact comes the perennial bloom of heaven and of lives redeemed from death. These attainments have been the goal of Christian hopes for centuries—the quest of man from the beginning of time.

In the minds of us is the only possible staleness. If one stoops over his work long enough, he will have a bent back, and the bent back will cause him pain if he tries to stand erect. If the mind always looks down, the soul becomes stooped, and effort to straighten will be resisted. If the flame be obscured by any veiling, the perception is blurred; mental growth lags, but when the flame is permitted to shine without obstruction the mind is kept alert and growing. Then heaven and earth are brought into co-operation, and flesh and blood are electrified by Spirit.

The life substance is fresh, impressionable, adaptable to our needs, as bread, as renewed bodies, as youthful days. Although one see a thousand thousand mornings, each may be the threshold of a

newer and better life, and if one perform the same task year after year, each day of each year may uncover novel beauties and fresh opportunities. For the earth is wide; the heavens are illimitable; and the soul has universal scope. Vision, directed by the searchlight of the flame, may sweep earth, sky, and infinity, and in its questings find the newness that unshackles our mind and liberates it to God. Life is within. We look at a tree and see the form that the tree idea has shaped. The idea is perceived mentally but not physically. Shining center connects with shining center, and we, having a knowledge of the connection that surpasses the knowledge possessed by beast, by plant, by element, have authority over all these. The shining center is the birthplace of miracle, of deathlessness, of perpetual newness.

Events are the outermost effects of mental actions. We cannot pick up the event and carry it back to the midrealm of miracle. Whatever change is wrought in it begins with our corrected mental treatment. Mental act stamps its impress upon the surface of the event. Our mental acts are those that are approved by our understanding, and understanding equals the play that we give the light of the flame. Change in effect follows change of mental action.

The surface is the waste region of life, and when we do not walk by the light of the shining center we by-track into desolate areas. Then, the dews of hope are congealed to the frosts of disappointment; the verdant path is lost in branchings that decoy us to barren hills and dry watercourses. Pathetic old Ponce de León, searching for what all men desire, rambled through strange, wild regions. He held his consciousness at the surface; therefore, he could not find the fountain of youth. And men have laughed at him, not understanding him any better than they have understood themselves.

Consciousness held at the surface registers in six periods of activity: infancy, childhood, youth, maturity, decline, retreat. Infancy is the period of innocence; childhood is marked by interest; youth dares; maturity is harvest; decline is renunciation of what has been gained on the surface; it culminates in retreat within the soul.

When consciousness is held at the shining center, life enters maturity retaining the innocence, the interest, and the daring of the first three periods. All excellence is of the soul; therefore, even in the period of decline, the innocence of infancy, the interest of childhood, the daring of youth, and the harvestings of maturity are within the soul, because the soul

never loses any of itself. It can lose what does not belong to it, and in order to free itself from the extraneous it withdraws from the body and in some manner reincarnates in an effort to come into clearer consciousness of the shining center.

Within age is maturity; within maturity is youth; within youth is childhood; within childhood is infancy. A man of ninety is also a man of fifty, of thirty, of twenty. The capabilities expressed in these periods are of the soul. Being of the soul, they are incorporated in the man's consciousness and are accessible to him. Maturity is a development, not a possession and not a separation from youth. Youth is an interest in life, not a measure of time and not inexperience.

Within the within is the shining center. It is accessible to all. One does not have to pass through any period in order to incorporate it or in order to seek it, for the shining center is I AM, the fountain of consciousness.

Consciousness, if kept at the surface, will betray us. What appears to be has no real bearing on the facts that pertain to the soul, but it frequently deceives us and so causes us to substitute the false for the true. The surface changes daily. A look into the mirror for reassurance or for warning is a look into

mortality. The surface can have no true standard of values because of its inconstancy. A look into the shining center is a look into immortality where unchanging perfection is the standard of values.

Life is consciousness, and consciousness is of whatever we have trained ourselves to believe. The surface is the outletting of consciousness, and on the surface each is as old as he feels and as young as he thinks. At the shining center each is as young and as old as God. The time gauge cannot be applied to us, except in our surface associations. By setting consciousness on the hourglass of experience, life is brought into the fifth period, the period of decline. But God and the shining center and the soul have nothing to do with this. They are ageless.

The mind that is not expectant of the miracle cannot receive the newness which the shining center radiates. Yielding to routine and accepting surface events as finalities cause the flame to become dim, so that it cannot reveal the ever-varying wonders of the world in which we really live.

If we have accepted falsities, we need not longer let them hold their somber shades between us and the glory of the flame. The shining center responds to our appeal. If we ask it to blot out the shades, it will do so with a radiation that acts without

regard to seasons, heredity, or appearances. It will bloom in miracle following miracle. Our days no longer will be dull; our thoughts no longer will be stale. The unusual and interesting will greet us at every turn. Where have been sharp nettles of discontent will grow the tender lilies of a lasting peace. Where have been apathy and hopelessness will be vibrant interest and radiant cheer.

By the flow of the shining center outletting through us, our mind sloughs the errors with which a regard for tradition has incrustated it, and the freed consciousness expands to visions of vast fields that lie invitingly ahead. The world of yesterday and routine is re-created, virgin from the sculpturing hands of God, and all our days are young. The sky is filled with the song of the morning stars, and the shouts of the sons of God call us to a companionship in which joy is spontaneous and achievement is known to be not of our devising but of the works of the Supreme.

O Thou shining center within, radiate for me, that I stumble not nor delay on the path. Radiate in me, that Thine effulgent glory may be forever undimmed in my soul. Let Thy light be my light, that by it I may see God, whom, through all the ages, my soul has yearned to look on. Amen.

RESURRECTION

A RESURRECTION is a rising to a condition higher than the one now known, a restoration to a high estate previously known.

That which has kinship with the elevated can raise itself to the level of that to which it is akin. A prince kept in ignorance of his birthright and reared in degraded surroundings easily accustoms himself to the pomp of courts and naturally takes on a royal bearing when he learns what is his true estate.

Man is the prince of heaven. When he learns what is his true estate, he begins to remodel his life; he begins to deport himself as the prince of heaven. He enters into his own. The process of raising life from the earthly to the heavenly is a resurrection, a rising to a condition higher than the one now known.

That which has been lowered can be made to rise again, by the force of that out of which it comes. A stream having its beginning in a mountain, will, by the action of gravity, descend to lower levels. But by the force that is in its source, the water can be lifted to the level from which the stream starts.

Our lives have their source in God. By the action of human desires they have been lowered to the level

of human consciousness. But by the force that is in God, our life can be lifted to Him, the source. The lifting of life from the human to the Godlike is a resurrection, a restoration to the estate known before human desires drew us to the level of human consciousness.

In its spiritual meaning the resurrection is the soul's coming out of death into life. This meaning is objectively illustrated by the physical resurrection of Jesus, who, by His personal application of the life principle, brought His own body out of the tomb. The soul is spiritually dead when it is oblivious to God, when it is the prince living in sordid conditions, when it is the mountain stream, inert, festering in undrained pools. The soul is spiritually alive when it is conscious of God, when it is the prince with uplifted countenance and kingly heart, restored to the royal father's house, when it is the water swirling out of the pools, renewed by action, seeking its exalted source, there to become cleansed by its original purity. Training the mind always to be conscious of God is spiritual resurrection.

That which in itself is transcendental can be held to a transcendental level. Permanence of condition is assured when there is accord of what is in the condition with what is found in the condition.

The resurrected soul is kept in heaven by a steady consciousness of its nature and its place in the heavenly zone.

We do not now remember having origin in heaven. Whence comes the confidence that we shall be restored to heaven?

O God, that we ever should accept the witness of the senses as credible, that we ever should submit to their conclusions as final. O God, that we ever should try to fit the soul's outlook to the perspective of the human. Cleanse our vision, Thou virgin purity within, that we may always see what is: establish in us the heart of faith, that we may rely on what we know, and never on what we only think.

The assurance of resurrection is a veiled memory of the king's palace; it is the song of the fountain-head, calling us to the levels above.

Because we cannot now recall what took place in heaven before we departed therefrom, resurrection has for us the value of a new life.

Anyone who speaks to God will, by listening, hear God speak to him. Anyone who seeks God will encounter God seeking him. Anyone who faces the heights will have his countenance lighted by the glory that streams from the heights. These ex-

periences are our witnesses of the resurrection taking place in us. That which speaks in the untranslatable tongue tells us of a heaven fairer than words can picture, a heaven so close that it has its throne in the heart, a heaven so vast that its boundaries lie beyond the universe of all universes. We know that heaven is our goal. We know; the senses cannot add to our knowledge, neither can they take from our knowledge aught that is necessary to our assurance. By the same knowing we know that our going to heaven is a return, a restoration to our native place.

"No one hath ascended into heaven, but he that descended out of heaven," said Jesus of the Son of man, the Christ individual, the divine One, to whom each human mind has given human form.

Permanence of condition depends on accord between the condition and the character of what is found in the condition. Therefore we cannot remain of the earth earthy. There is no accord between earthiness and that divineness which is the enduring character of us.

We finish with earthiness by remembering what we know—that we are of heaven, heavenly, that the force that is in our origin pulls us toward our origin with an insistence that never ceases. By putting ourselves under the direction of the heavenly

gravitation and submitting our acts to its demands, the resurrection is begun and completed in us.

There are unmistakable signs of the resurrection when it begins definitely to work in us. The signs are first interior; they are in the consciousness.

The initial sign is a change of objective. The earthy loses its attractiveness; the heavenly increases in appeal. The appeal intensifies until we develop a passion to possess the heavenly. The change in us becomes thorough when our passion to possess the heavenly is changed into a passion to be possessed by the heavenly. By the intensity of our efforts to surrender self to God we have evidence of the work being done in us by the force that ultimately will wholly resurrect us.

We can change our objective. By contemplating the glory of the divine we train our aspirations away from the less exalted and unite them to that which leads them from height to height.

None of the work of resurrection is extraneous to the soul. The work begins within the consciousness; it is developed in the consciousness; it is consummated in the consciousness. Of the interior signs no one but the self can be aware. With exterior signs the self has nothing to do. Looking without for signs tempts us to comparisons, and compari-

sons arrest the soul's progress.

When some of the apostles of Jesus asked Him why they could not free one possessed by demons, He told them that such work was done only by fasting and prayer. The apostles were looking for outer signs; they were comparing their work with the work of the Master; they had halted in their quest for God to examine the landmarks, instead of following the guide. By abstaining from human desire to succeed and by absorbingly desiring God, they could have done the work. They could have done it only by such fasting and prayer.

The world will see the outer signs, but he who is wise does not take his attention from his object to bestow it on results. He does one thing, and only one thing: he seeks God.

How can we become able to seek God to the exclusion of all other aims?

Beneath the weakness of the human is the strength of the divine. Desire for God resurrects the divine strength that is in us. Divine strength holds us true to our purpose of seeking God.

Beneath the ignorance of the human is the intelligence of the divine. The surrender of our mind to God's mind resurrects His intelligence in us, and from the moment in which that resurrection begins

in us we find in life nothing worth considering but God.

Within the discords of the flesh is the health of the divine. Within twisted limbs and distorted forms is the divine body; within the fret and the moan of suffering is the rhythm of the divine mechanism. Surrender of the body to God brings perfect co-ordination in the members of the body and the tuning of the members to the finest pitch of harmony. By our surrender the health of God is resurrected in us, and we eternally are healed.

Within the selfish grasp and the corroding fears of human love is the joyous calm of divine love. The surrender of our love to God's love eases the heart of every hurt and makes us confident that nothing can go amiss with us or with those whom we love. The surrender resurrects in us God's love, which is the fulfilling of all law. Thus are we established in just relationship with the whole world. The surrender resurrects in us God Himself, who is love. Then fears can no more assail us. With Jesus we are lifted up into the heaven of the Father's presence.

Within the human talent that wrestles with inhibitions, that pleads and wails and shrieks for an outlet, is the divine genius. By the surrender of our

talents to God His holy genius is resurrected in us. Then we are satisfied to be His agents of communication with the world. Of a surety we then know that success is correspondence with God, whatever He does through us, whatever He does not do through us, whatever He speaks by our speech, whatever He mutes that otherwise would have been given voice.

Every desire to surrender to God is a desire for the resurrection of God in us. Every partial surrender is a partial resurrection.

We do not begin the work of this resurrection through the greater ability to surrender that we hope to have a year hence; we begin by surrendering now. We do not begin the work when we have accomplished a greater spiritual development; we begin at our present development. We do not begin through a clearer finding of God in some other, more favoring environment; we begin in our present environment. For now or at no time can we surrender; where we are or at no stage of development can we surrender; here or nowhere is God. The ability is now ours; the opportunity is today; the place is here.

Let us begin where we are today.

Let him that sees himself as a sinner begin

where he is today. Let him desire to desire the mind that was and is in Christ Jesus. Then the consciousness of sin will grow less heavy. There will quicken in him the hope of a righteousness to be attained, not by his own might, but by the gentle workings of the Holy Spirit. There will come white gleams as of Easter lilies and the whisper of rejoicing alleluias beside the sepulcher of defeated death.

"If I be lifted up," said Jesus.

Let him that has felt the quickening of the divine begin where he is. Let him desire to desire more of the mind that was and is in Christ Jesus. Let him commune not with death but with life; let him hold his mind truer to God than needle to the pole. Let him possess God; let him let God possess him. Then the work done in the garden of Joseph will be done in him.

But there is another matter to be accomplished.

"I ascend unto my Father," said Jesus.

There is a hill somewhat without the walls of old Jerusalem. He who begins where he is and proceeds from where he shall be tomorrow will know of this hill.

The hill is the last terrace in the ascent to the Father's house. For why Golgotha and the Easter song if, pursuing its tomorrows, the soul should try

to linger in the zone where fish are broiled upon the coals? Beyond our present ken, beyond our present hope, God, resurrecting Himself in us, presents that mysterious universe suggested by the Master when He said that there are glories to be revealed when we become able to bear the revelation. Afar off? Yes. So once were the lilies and the alleluias.

When the seal of Caesar is shattered and the wrappings of death are laid by themselves, God has resurrected Himself in the soul. When Bethany is reached, God takes the soul into Himself in that consummation spoken of by the Master: "I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father."

Father, be in me the integrity and the faith that make for me each day an Easter Day. Resurrect Thyself in me until I awake with Thy likeness, to dwell eternally in Thee.

FORGIVENESS

WHEN WE SPEAK of forgiveness, we may mean a feeling of superiority that refuses to acknowledge susceptibility to offense. Or we may mean that self-deceiving indifference that is glibly expressed in the words: "Oh, well, whatever he may have meant, I forgive him."

Genuine forgiveness is not a casual act, not a superficial work. The word means a cleansing or a blotting out of transgression. Forgiveness is wrought in the very texture of the soul. It is a deep searching thoroughness of reclamation that invades the subconscious areas and joins the experiences of the human to the sinless activities of God. It is a fundamental part of the work that we have to do in order to attain salvation of soul and body. It must be made to unite our thoughts—from the beginning of creation—to the purity of God, upon which no act of man can cast a stain.

The work of true forgiveness centers in the self. Each soul that takes on a human body for motives other than those which actuated Jesus has need to learn the use of forgiveness as the Master used it when He prayed that evil deeds might be forgiven their doers. The prayer that His persecutors might

be forgiven came from a consciousness that He had escaped contact with the intended persecution. Inasmuch as He had refused to make contact with the acts, there was in Him no offense for Him to forgive. But He knew that act and intent react in the soul of the originator. He did not say: "I forgive you." There was no occasion for such words, for He had not received into His consciousness that which would have need of forgiveness. In a fullness of forgiving love that only divinity encompasses, He prayed that those who were crucifying Him would not later think that they had forever forfeited the love of that exalted being whom He called the Father. Being one with the Father, He spoke of forgiveness in the highest zone of consciousness, against the time of need in which His persecutors should cry for the blotting out of their transgressions.

The word *debt* as Jesus used it in the Lord's Prayer, the word *transgress*, and the word *trespass*, have virtually the same meaning. They indicate a crossing, as of a line of demarcation, a passing from a direct line of action into a zone that lies outside the original specifications of the soul's activities. Sin is committed when we determine to follow a line of action not consistent with the nature of God's image-likeness. We transgress the law of the

absolute when in a finite capacity we attempt to do what belongs to God in an infinite capacity. From the time in our soul's experience when we first desired to incarnate we have needed forgiveness. Original sin is the passing over from Spirit to matter, the carrying of the image-likeness into fleshly incarnation. The radiations of God's Spirit bring forth and sustain His creations. As creator, God's work is the man to whom He gives dominion over impulses and desires. We transgress, cross His radiations, when we develop a shadow man to till the ground of human desire, for in so doing we focus our interests and our operations in the zone where time and matter operate. The story of the prodigal son is allegory that shows transgression to be a crossing over from the Father's house into the alien kingdoms of shadow substance and evanescent joys and a recrossing in return to the realms of His abode.

Knowing what constitutes transgression, we know how to become forgiven: We must return to our original relationship with God.

Forgiveness does not come from God, because God does not receive offense. The forgiveness that restores us to Him, that leads us back into the zone where His radiations directly sustain us in perfec-

tion, is a return on our part into that holy union with Him in which His Spirit absorbs, transmutes, whatever there may be in us that is foreign to itself. The work of transmutation that is performed by His Spirit is what is meant whenever allusion is made to God's forgiveness of sin. God forgives us in the sense that He, radiating from us, annuls all conditions and results not native to Himself. Forgiveness is a unification of the soul with God, comparable to the raindrop's reception by the sea.

God is as the sea that received the drop, the tributary, the glacial flow, and makes these waters to become its own. The little torrent froths down the yellow cliffs of clay; the muddy water is received into the body of the universal deep and becomes again a part of that which it forsook, that in which it has salvation and perpetuation. Our soul, with the petulance, the turbulence, the hates, the worries, and the doubts that now or ever have been given temporary life by us, is received into God by a process of merging, and the merging is forgiveness. At the instant of the soul's being received into God the traits that are not of God are obliterated, and we then have become partakers in the Christ forgiveness.

Jesus taught that judgment does not come from God but from man. God does not know offense;

therefore, He cannot judge. Man knows offense and man judges. Receiving offense and forming judgments, together constitute transgression; they carry the soul across the direct radiations of God into the world of finite and changeable states. Because man knows offense he must forgive, and his forgiveness never can have effect anywhere save in his own consciousness. The forgiveness that he practices sets him right with God, and this restored relationship automatically sets him right with his fellow men and with all other items of his environment.

Those who forgive specifically and vicariously do the works of Jesus. When the Master prayed that His persecutors might be forgiven, He prepared the way by which they might return when they could realize how greatly they had transgressed the radiations of that divine love which we call God. It was a transcendent influence for the quickening of God's love in them. One who prays understandingly for one who does not understand sets, so to speak, a beacon aflame in a Stygian morass to which the wanderer comes and by that light kindles his extinguished torch. Forgiveness flowed from the Master as brilliancy flows from the sun because He was God in a veil of incarnation so sheer that the world saw His divinity.

Because it makes us right with God, forgiveness heals all ills, makes the weak strong, the cowardly courageous, the ignorant wise, the mournful happy. It removes inhibitions from ability and sweeps aside the impediments that have caused us delays and stumblings in our race toward God. When we are directly sustained by the radiations of God, God fills us, and we become again His, as in the perfection of the sixth day when we stood divinely fashioned in the light of His creative era.

Recrossing the lines of trespass is not wholly left to our initiative. The Spirit of God never forsakes us. It speaks to all who are in the strange country of trespass. It desists not until its voice is heeded and we retrace our way back to God and His conscious immortality.

Anyone who experiences pain has transgressed; he has need of the forgiveness that Jesus exercised in the Father. Anyone who finds himself in unpleasant circumstances must, if he would have release, avail himself of the forgiving principle that Jesus employed. Whenever there is suffering, whenever there is unhappiness, whenever there is restlessness, then is the time to pray forgivingly, that we may be brought again into line with the direct radiations of God. The evidence of transgression is dissatisfaction

of some kind. Forgiveness is a blotting out of the transgression; it cannot operate while we occupy the place reached by crossing over from God's direct radiations. In its deepest sense forgiveness means a restoration of the conditions and the associations that existed before the transgression was performed.

It is difficult for the human mind to comprehend why the mental act of forgiveness wipes out the offense and makes conditions to be as they were previous to the transgression. The matter becomes plain when we remember that life is spiritual and that the mind is the agent, or the active principle, in Spirit. To receive offense, we ourselves must have crossed over the lines of radiation from God's mind. Having crossed over, we see an act obliquely, and the obliquity of our vision reacts in our mind as offense. When we return to God the act may still exist or it may be repeated, but because the divine radiations do not move in judgment, we do not judge when we are in line with God's mind. Not judging, we are not offended.

The personal part is always the difficult part, the source of the direct offense. One may say of another: "I thought him to be my friend, but I found him false, and I was deeply hurt." We should not be hurt

by what anyone does; we cannot afford to be hurt by any act, for hurt of any kind scars the soul and works as an illness in the flesh. The illness will not be healed fully while we continue to be hurt, and the scar will not be absorbed until we come back into the Mind of God where no offense registers, where the direct radiations of His love forgive the effect of transgression. If we carry friendship over the boundaries of divinity and hold it in humanity, we shall receive shock after shock, each more painful and amazing than a physical blow could be. In the zone of humanity we cannot demand of another conformity with our ideals of uprightness. We cannot justify our taking of offense by saying that we expect loyalty, honesty, and tender regard from our associates. We may expect these in life but we ourselves must see that they are present—self-provided. If others offend us, the forgiveness due the situation is not to be exercised toward the offenders but toward ourselves for having expected of human nature what we can find only in divine nature. We cannot hold others to account for their failure to meet our demands on them. We must come into the direct radiations of God where His vision shows us that He is taking an individual course in each soul and that His course is beyond criticism.

There is the casual offense. We are offended by the way in which things in the world are going, offended by the acts of officials and others who influence the trend of events in world affairs. To permit ourselves to be hurt is to transgress, is to pass from the calm of God's mind to the vortexes of human mentality. Life is activity. Each person in the world has his own scheme of life, which he tries to promote. He acts in the way that he thinks will promote his ideas. God does not take offense at these acts. If we permit ourselves to be offended at them, it is because we think that our scheme is the universal scheme. The act is wrong to the one who sees it as wrong; it is not wrong to the one who sees no wrong in it. When Jesus ministered in the flesh, His acts were extreme offenses to many, so extreme that because of them He was crucified—he who did no man ill, but all men good.

We are offended in a minor degree by those who break the civil or the moral law. Our being offended is a burden to us and no help to the lawbreaker; it does not mend the breach created by the illegal act. It is unrewarded suffering. An infracted law has within its own actions the power to bring the infractor to atonement. The sufferings that result from breaking the law are the law's lessons in forgiveness

—its efforts to bring infractors into peaceful relations with itself.

With the direct offense, the casual offense, and the minor offense, the method of forgiving is the same: We are to come into line with God's radiations, let God's vision be our vision, look not on the act but on the actor, say to him, "I give you Godspeed Godward."

Jesus shows us how we may be forgiven a consciousness of offense held against us by others. He said, in speaking of offerings: "If . . . thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." He did not say that we must withhold our gift until our brother is reconciled to us. When we get the offense out of our own heart we are again one with God; we are forgiven and can offer our gifts. The reconciliation that we bring about in ourselves will have its effect on our brother, and there will be a forgiveness on his part toward us. When this occurs the law completes its reconciling processes.

In that period of history which is called Old Testament times, man required symbolical expressions of atonement for mistakes. He had to see with

his eyes ceremonies that he thought would accomplish the forgiveness needed. But since the Christ of God has taught us the forgiving process, at which the symbol hints, we understand that both sin and forgiveness, both offense and atonement, are fundamentally esoteric. We also understand that the complete reconciliation is found in a relationship with God which keeps us from being offended by anything. The whole matter is contained in the words: "Forgive us our debts, as we also have forgiven our debtors." Forgiveness begins with the one who recognizes offense. Having summarized the law, the Master explained that if we do not forgive the Father will not forgive. What we hold in mind is part of us. Holding condemnation, we are condemned; unoffended, we are unoffending. Condemnation locks the Jehovah door between man and God, and thus prevents a free expression of the Father's nature in the son. Abstention from condemnation keeps the Jehovah door open, and through the open door God pours Himself into the soul, completing the forgiving transmutations.

When we understand that the Jesus Christ forgiveness is God's nature expressing itself in consciousness, we also understand that condemnation fetters the soul, mars it and depletes its loveliness.

Remembering that God does not condemn, we accord with God's nature in every event, and say: "Neither do I condemn thee: go . . . sin no more." We lift consciousness above the zone of human intrigue and human hurt; we protect our soul from the violence of offense, whatever may be the source or the aspect of the act. We come into the zone of the direct radiations of God's mind and we see the futility of any act that would violate the nature of His eternal and ever-present good. "Father, forgive them; for they know not what they do."

To accomplish forgiveness within ourselves, we must pray God to release in us His forgiving love, the love that does not take offense. We must let that love bring its light and cleansing and innocence into the inner chambers of consciousness, that there may no longer hide in us any offense, any hurt, any sorrow.

We must ask the Spirit of God to teach us how to forgive ourselves by revealing Him as the life that we have called our life, to help us to remember His perfection in us so that we may not be offended with ourselves when we do not understand what is taking place in our environment.

We must ask the Mind of God to remember in us that each soul is yielding, as fully as it knows

how, to His perfect expression.

Let us pray God's love to be patient in us if things seem not wise or right; let us pray that God's wisdom may prompt us to feel that He is working everywhere to radiate His glory from this planet.

O God of love and forgiveness, love and forgive in me.

All that has offended me I forgive. Whatever has made me bitter, unhappy, or restless, I forgive. From henceforth I shall remember that Thy Spirit animating me and all others is perfect, holy, that Thy presence makes this planet heaven.

I forgive everything that I have remembered as offense; I forgive everything by which, not remembering, I may have been offended. If there be in the depths of subconsciousness that which holds itself as offense, I forgive; I let it go and can no more be offended by it.

I forgive, that Thy love may cleanse my soul; that Thy life may flow through my flesh and make me again to be the undisguised image-likeness. I forgive my ignorance of the past and from this moment I hold Thy mind to be my mind, that the light eternal may make bright the paths of my soul. Within and without, things past, things present, and things to come, I forgive. I forgive; I forgive.

TRAVELER'S HYMN

I PRAISE Thy presence, O God.
The joy of Thy presence within heals me.
The joy of Thy companionship within and
without makes me glad, through and through.

The air speaks to my ears; it is as Thy whisper.
I am filled with joy at the sound of Thy voice.

In the stillness of the night, when the world
sleeps, I hear Thy voice again, and I rejoice in Thy
steadfastness.

The windflower smiles at me through the faint
warmth of spring. Thy face looks through its face.
I laugh in the happiness of Thy approval. When I
laugh, I hear the ripple of Thy voice within my
own; the sound of it increases my joy.

If I pray on the mountain peak, Thy words
blend with mine. My prayer is established, and I
exult in heart.

In the stillness I feel Thee moving softly in my
soul. Then I keep quiet, that I do not drive Thee
into retreat.

When I inhabit the solitudes, Thou art by my
side. When I travel the thronged places, Thou art
by my side. I am jubilant in Thy company.

The stars light my path by night, the sun by day.

Their radiance is the effulgence of Thy countenance, and I sing in the ecstasy of my rapture that Thou art always looking on me.

At noonday I rest in the shelter of Thy presence. When I walk Thy feet keep step with my feet.

When storms sweep the landscape, Thy lightnings show me where to set my foot. Thy thunders speak thrillingly to me.

Because Thou art my companion the hoarfrosts spread jewels and the dews emblazon rainbows about me.

I go rejoicingly forward, for Thou art my future and my past.

